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THE PRINCETON SEMINARY BULLETIN

The Founders' Dream Re-Visited

Lefferts A. Loetscher

Ends and Means: The University in the
Society and the Individual in the University

William G. Bowen

Samuel Miller (1769-1850): Apologist
for Orthodoxy

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Farewell Remarks to Graduates

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for World Peace

Charles C. West

Martin Buber's Approach to Jesus

Alexander S. Kohanski

VOLUME LXVII, NUMBER 1

WINTER 1975

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THE PRINCETON SEMINARY BULLETIN

DONALD MACLEOD, *Editor*

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The Princeton Seminary Bulletin

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A PROPHETIC STATEMENT

I sought for the greatness and genius of America in fertile fields and boundless forests; it was not there.

I sought for it in her free schools and her institutions of learning; it was not there.

I sought for it in her matchless Constitution and democratic congress; it was not there.

Not until I went to the churches and temples of America and found them afame with righteousness did I understand the greatness and genius of America.

America is great because America is good.

When America ceases to be good,
America will cease to be great.

*Alexis de Tocqueville
1805-1859*

Excerpta et Commentaria

by the EDITOR

The Mile Before the Second Mile

In *Southwestern News* (Vol. 32, No. 3), the official newsletter of Southwestern Baptist Theological Seminary, President Robert E. Naylor presents a highly original and suggestive discussion with an unfamiliar focus, "the mile before the second mile." Countless sermons have been preached on and frequent use has been made of the maxim, "going the second mile," from Jesus' counsel in the Sermon on the Mount. This was a new departure in the eyes of the Roman task-masters. Having compelled the Christian to go one mile with a burden, suddenly the servant volunteered for a second mile. Unfortunately, like a pebble on the beach worn smooth by moving waters, the constraint of going a second mile has become a cliché in our Christian vocabulary and much of its urgency has been lost.

Maybe President Naylor has given a new impetus to Jesus' command by shifting the focus slightly and bringing both "miles" into a common perspective. "The premise of my discussion," he writes, "is that you cannot go the second mile until you have travelled the first." By this he means that the promise of the second mile, which is made possible by "the new life," has eclipsed the fact that "there is no second mile without the first." It is how you travel the first mile that gives a basis for the promise of the second. "Second mile exhilaration," he writes, "is built on first mile obedience. You cannot have one without the other."

Since the second mile has received such general attention, Dr. Naylor urges us to give more serious attention to the first mile. It has the complexion of duty upon it. After all, Jesus did use the verb "compel" to describe it. But contemporary folk are turned off by the word "duty"—it is ominous and dull to the average mind. This is probably, as the author says, because its root is the same as "debt" and suggests something owed. Moral obligation, unfortunately, rests easily upon everyday people of this generation. But for the Christian, duty means a measure of obedience to "divinely revealed law," and try as we might, there is an "oughtness" to the first mile no one of us can slough off and without which the open door to the second mile may not be realized.

The necessity of the first mile is to Dr. Naylor, however, more than a vague moral imperative. He understands it and spells it out in terms of our day. The second mile is for him "the Christian Plus," but it cannot be discovered at all without our being Christian during the execution of the first. This first mile is not a picnic of options; it is marked by obligations: the Church, its services, its ordinances, the outreach of its life into communities, its prophetic message and witness, and the presence in it of individual's who have experienced the new birth.

The first mile, President Naylor declares, is necessary, but in no way does he imply it is drudgery. It is marked by three characteristics: it is pleasant; it is exciting; and it has promise. (i) Pleasant: its necessity implies response on our part, but the acceptance of it becomes "a rewarding, fulfilling, and maturing experience." How? Because of a personal relationship with One in whose company we walk. Moreover, this walk is infected with a high motivation. "It is," as Dr. Naylor says, "a mile for love's sake." (ii) Excitement: the first mile is not a matter of doing as you please; that would be a self-centered performance. To accept Christ's direction, to be obedient to his call, is to live selflessly. And this kind of life is full of new vistas, new surprises. "It is the sudden turn in the road," he writes, "and your breath is taken from you by the beauty that unfolds before you." (iii) Promise: the first mile has in it the promise that you will complete the whole course. If our attitude in the first mile is that "there are certain things we have to do, ought to do, and, therefore, want to do for Jesus' sake," no one can stop us until fully matured and fully sanctified we bring to him nothing less than our best.

Education and the Flight of Excellence

The author of *The Eclipse of Excellence*, Steven M. Cahn, who serves as chairman of the philosophy department at the University of Vermont, shares his concern over the direction American higher education is now taking and he levels this broadside against it: "Never have so many spent so long learning so little." He attributes this condition which he described as "the brink of chaos" to the anarchy of the elective system. It is not, however, merely a matter of unguided options but of "the fatal educational principle that a student should not be required to do any academic work that displeases him." If a candidate for a college degree dislikes science or history or literature, then "he is allowed to attain the degree without studying science or history or literature." The situation is as simple and as grave as that, so Cahn declares.

This openness (or should we say looseness?), moreover, has invaded the area of academic standards also. "If he prefers not to take examinations, he either makes special arrangements with his instructor or else chooses his courses from among the ever-growing number that involve no examinations. If he prefers that his work not be graded, he arranges in most or all of his courses to receive an undifferential pass or fail. If he is concerned about obtaining high grades, he selects his teachers from among the many who have yielded to student pressure and now indiscriminately award A's to virtually everyone. As the dean of Yale's Morse College recently remarked of her students, 'They get a B and they bawl. It takes a man or a woman of real integrity to give a B.' " In view of this situation, and without fear of being associated with Puritan ethics, Cahn feels a crying necessity for "self discipline and hard work." Without these, he sees how farcical for a student to think he can "skip blithely down the merry road to learning." "Unfortunately that road," he says, "is no more than a detour to the dead end of ignorance."

As a rejoinder to these new trends, Cahn states that becoming an educated

person is "a difficult, demanding enterprise." He hastens to point out, however, that "there can be joy in learning as there can be joy in sport. But in both cases the joy is a result of overcoming genuine challenges and cannot be experienced without toil." It is not easy "to read intelligently and think precisely" or "to speak fluently and write clearly." It is not easy "to study a subject carefully and know it thoroughly." But these abilities and exercises are the foundation of a sound education. Probably the key to avert the present trend is "intellectual responsibility." No student should think, or be allowed to think, that "every piece of work is a good piece of work." Being friendly, co-operative, and sensitive to the needs of humanity are not the only prerequisites to a clear paper in economics or a competent laboratory report. Inadequate performance demands criticism especially among one's peers. "Such criticism," Cahn adds, "when well-founded and constructive, is in no way demeaning, for the willingness to accept it and learn from it is one mark of a mature individual."

Faculty practices also come under Cahn's review. Criticism, he feels, has been so tempered that it has become harmless and unfruitful. "As student opinion is given greater and greater weight in the evaluation of faculty, professors are busy trying to ingratiate themselves with the students." He draws a parallel with the Caucus-race in *Alice in Wonderland* in which "everyone begins running whenever he likes and stops running whenever he likes. There are no rules. Still everyone wins, and everyone must receive a prize." No democracy can afford to permit such a system and expect itself to survive. "The success of a democracy depends in great part upon the understanding and capability of its citizens. And in the complex world in which we live, to acquire sufficient understanding and capability requires a rigorous education. If we fail to provide that education, we shall have only ourselves to blame as misguided policies in our universities contribute to the decay of our democracy."

Our Legacy from Tischendorf

In the summer of 1974, the Library of Trinity College, Glasgow, was given to the University of Glasgow by the General Assembly of the Church of Scotland. Among the 75,000 volumes and some 14,000 pamphlets was a very significant collection of over 3,000 books, the personal library of the great German biblical scholar, Konstantin von Tischendorf, who died a century ago. Through the energy and enthusiasm of two Glasgow professors, T. M. Lindsay and A. B. Bruce, this priceless collection was acquired many years ago for a fee less than two thousand dollars.

Tischendorf was born at Legenfeld in 1815 and attended the nearby University of Leipzig. There he began his work on the recensions of the New Testament text, a research enterprise which was to occupy his whole life. This called not only for a careful examination of the original codices but more significantly it launched his search for new manuscripts of the Bible hitherto either uncatalogued or unnoticed. In 1840 he visited Paris where he collated seven uncial manuscripts of the Bible and read almost the entire Codex Ephraemi Syri which he later

published (1843-45). After visits to libraries in Utrecht, Cambridge, Oxford, and London, he made a seventeen month sojourn to Italy consulting manuscripts in libraries in Rome, Naples, Florence, Venice, Milan, and Turin. Among these was the famous Codex Amiatinus, one of the most valuable manuscripts of the Vulgate, which was written in Jarrow about A.D. 700 by order of the Abbot Ceolfrid and is preserved now in the Laurentian Library in Florence.

It was in 1844, however, that Tischendorf made one of his most significant and fruitful journeys. He travelled to Egypt, Sinai, and Palestine and returned via Italy, Vienna, and Munich. It was on this occasion he discovered in the monastery of St. Catherine at the foot of Mt. Sinai a bundle of leaves of an Old Testament manuscript in Greek which appeared to be the oldest he had ever seen. These pages were in a trash basket in a hallway on their way to the incinerator. The Monks permitted Tischendorf to take away with him forty-three leaves out of 129 remaining of a mid fourth-century codex which he named Codex Friderico-Augustanus and deposited in the Library at Leipzig.

In 1853 and 1859 Tischendorf made two journeys to Sinai and was successful finally in persuading the monks to sell him the remaining fragments of the Old Testament and the entire New Testament. It was presented by the monastery of St. Catherine to Czar Alexander II and became known as the Codex Sinaiticus. In 1933 this codex, probably one of the most famous of all early biblical treasures, was bought from the Soviet government by the British Museum for £ 100,000.

Tischendorf's scholarly output was enormous. In addition to his travels and researches, his teaching schedule at the University of Leipzig, he found time to publish eight editions of the New Testament. His *editio octava* of the New Testament, produced between 1854 and 1872 and based upon the Codex Sinaiticus, received from himself this comment: "It is probably the most arduous work of my life and has cost me the most time, but I myself believe it to be epoch-making in the domain of New Testament textual criticism."

Twenty-Five Hour Day

Last year, after serving fifteen months as president of Ohio State University, Harold L. Enarson set down in the student newspaper, *The Daily Lantern*, some reflections upon a whole galaxy of expectations and realizations. At his inaugural these expectations were a bit frightening, but now he declares they are sufficiently vague to be beyond the possibility of being understood. He has discovered, however, that any university president has to reckon with four groups: trustees, students, faculty, and administration. Each of these expect him to jump through their hoop according to a *modus operandi* of their own fashioning. For this and many other reasons, each group or all of them can be the constant *bête noire* of the president's day or night. Enarson could settle easily for the unremitting schedule as being an unavoidable and built-in feature of his job, but the real problem is the tyranny of expectations which has no boundaries in space or time. Not only are they usually pitched too high, but are wildly unprofessional even in the short run.

1. *Trustees*: they expect him to administer skillfully a corporate complex of \$285 million annually while, at the same time, "represent the university before Rotarians, alumni, governors, townspeople, benefactors and the Tournament of Roses." 2. *Students* (47,000): they expect their president to be "a Ceremonial Errand Boy (to ride in the parade, judge a float, or pose for pictures calculated to make him look an utter fool); a Chief Ombudsman (to cancel a parking ticket or promote their favorite professor Chips); a Beneficent Guardian (to fight evil landlords or repair dormitory laundry units); and finally a Good Joe, showing up with a cheerful countenance at all games of sports and other festive occasions such as operas, karate contests, square dances and beer parties." 3. *Faculty*: they expect "strong presidential leadership, by which most of them mean a lion in their defense, but a lamb in matters of internal management. For the most part though, faculty want more of everything—office space, research assistants, secretaries, salary, and library resources equal to the combined holdings of Harvard, the British Museum, and the Library of Congress." 4. *Administration*: they expect to have "the time, the ear, the support of the president—all given in cheerful abundance." However, in a State university the administration includes also all the unofficial lobbyists who have to mingle among legislators whose expectation of an academic president is "dutiful reticence" where tax dollars are concerned. In such company it is regarded as "bad manners to mention that Ohio ranks fiftieth in per capita tax in support of higher education."

In and for all these things, then, "the president is expected to move about the cocktail circuit or the Student Union with equal élan; he is to be erudite, yet folksy; a visionary, yet a pragmatic politician; a bit of a stand-up comedian, yet in many ways a country preacher—and through it all, this oft-weary soul, this walking bundle of hopeless contradictions, is to Smile and Keep Smiling."

Music in Bach Country

An interesting and somewhat surprising word comes out of East Germany. Craig R. Whitney, of *The New York Times*, writes from Weimar, "Religion is tolerated, definitely not encouraged, under Communism in East Germany, but musicians here and in other cities where Johann Sebastian Bach lived and worked from 1685 to 1750 are maintaining a lively tradition of church music, through sometimes difficult conditions." Curiously enough, organists and composers in what is known as "Bach Country" indicate that their government is encouraging the performance of the great music of the past, but are opposed to listeners going to churches to hear it. Moreover, the organ builders trade, which is state supported, is thriving and producing instruments of highly artistic quality for churches and concert halls all over Europe. There is no limitation placed upon advertisements or publicity for organ recitals, except when held in churches, and by American standards they are "spectacularly well attended." The civic authorities are opposed to large audiences in churches. "Anything that will attract young people, especially in large numbers, is out," writes Whitney, "and therefore it is impossible to present even jazz concerts in church."

There are, on the other hand, some remarkable exceptions, Whitney reports. One example of artistic freedom is Professor Martin Flämig, director of the Kreuzchor, the boy's and men's choir of Dresden's Kreuzkirche, for the past three years. Flämig left Switzerland to come back to East Germany and is reported to have said, "I am a citizen, but I stand on the ground of Christianity, not Socialism. I could have stayed in Switzerland. I came back after I was assured I would have absolute freedom to do with the choir what I wanted and would not be forced to make it into a Communist Youth chorus." His choir has not been allowed, however, to travel in the West. The reason, he suspects, is the government's fear lest some of the singers, especially the younger ones, will be "blinded" and resolve not to return.

The best known organ building company in Germany, Jehmlich Brothers, was founded in 1808 and continued under private ownership until 1972 when the government arranged for it to be socialized and re-named People's Organ Building Factory of Dresden. The director said in an interview, "Nothing in the quality of our work has changed. Most of the colleagues here have worked in the firm for ten to twenty years or longer. We all feel that one bad product is enough to ruin a century-old reputation." The superior quality of some of the organ installations in East German churches has led the government to regard them not merely as religious but as national monuments. Chief among them is St. Thomas Church in Leipzig where Bach himself was cantor from 1723 to his death in 1750, the most creative period of his career.

Near St. Thomas Church and the commemorative statue of the great composer, the City of Leipzig has built a Bach Memorial, containing pictures, music scores, and an account of his career in that city, all under the motto, "Bach's humanism is a bridge between peoples." However, the Jehmlich Brothers, featured in their 150th Anniversary pamphlet (1958), what was Bach's favorite motto: Soli Deo Gloria. Another musician, Wilhelm Kümpel, organist of the Roman Catholic Cathedral at Erfurt, remarked: "Church music development is very good here. We don't get into politics, you see. Where we are cut off is from literature. But we have an intensive congregational life here—people are very much concerned for each other's welfare."

Schweitzer's Work Goes On

On January 14, 1975, on the 100th anniversary of the birth of Albert Schweitzer, the cornerstone was laid for a new \$6-million hospital, on the side of a hill overlooking the Ogooné River, Lambaréné, where the famous doctor spent the greater part of his life. It will replace a rambling and deteriorating 63-year-old structure where 200,000 patients have been treated for all kinds of jungle diseases, including leprosy.

In 1913, when Lambaréné was part of French Equatorial Africa, Dr. Schweitzer, a European doctor, philosopher, theologian, and musician, built its first hospital which grew by additions and extensions to comprise eventually a general hospital, a children's hospital, and a leper colony. In the earlier years, these institutions

were financed largely through appeals made by Schweitzer himself to friends and supporters overseas. The income was never sufficient to meet the demands and hence one found in the ramshackle medical complex various clinical methods ranging from modern to primitive.

After Schweitzer's death, the younger supporters of the medical center pressed for a new assessment of goals and facilities and they have found their hopes coming into focus in a young German, Dr. Holm Habicht, who has assumed the position of medical chief. "We have the greatest respect for Dr. Schweitzer," he has said, "but if this hospital does not become a much more modern facility, it will die. If it dies then we would all have ruined Dr. Schweitzer's work." Lambaréne is now within boundaries of Gabon, which achieved its independence in 1960 and has a population of almost one million. Dr. Habicht, who resigned a medical post in Munich to come to Lambaréne and to stay "as long as I am needed," plans to integrate the new hospital into the health system of the government of Gabon and to bring competent Gabonese doctors onto the staff. In view of the tremendous legacy of the Schweitzer personality in and upon the Lambaréne enterprise, Dr. Habich said, "I am not a minister, nor a philosopher, nor an idealist—I am a surgeon who thinks he should work where he is most needed."

For the cornerstone ceremony a thousand African and foreign visitors listened to a program of speeches, hymn-singing, and native dancing, concluding with a banquet and a tour of the old and new buildings. A floral wreath was laid on Dr. Schweitzer's grave while a choir of leper patients sang "Praises Forever." An American news reporter, Thomas A. Johnson, heard an elderly African woman say in the Fang language through an interpreter, "We are singing to ask that the hospital will be here for our children and their children."

Buckley on the New Liturgy

Editor, TV major-domo, pundit, critic of politics and culture and *tous les choses* East and West of Suez, William F. Buckley, Jr., took off recently in a column on the new liturgy, particularly the Anglican which he indicated is now "in agony." In order to get a hearing on a subject frequently responded to with a yawn, Buckley resorts initially to exaggeration. His opening thrust is, "As a Catholic, I have abandoned hope for the liturgy, which, in the typical American church, is as ugly and maladroit as if it had been composed by Robert Ingersoll and H. L. Mencken for the purpose of driving people away." He feels the current innovations have done a successful job in his own communion in view of the sharp drop in attendance at Sunday Mass. He deplores the giving of power to "a few well-meaning cretins to vernacularize the Mass and the waste of money in hiring the most unmusical men and women to preside over the translation."

In order to circumvent any personal exposure on his own part to these new fangled ceremonials, he takes comfort in the prospect of his never being beatified or married and, as far as his funeral is concerned, he says, "I shall be quite dead and will not need to listen to the accepted replacement for the noble old Latin

liturgy." But what about Sundays presently? Well, Buckley confides with us and says he is "practicing Yoga so that at Church on Sundays I can develop the power to tune out everything I hear, while attempting, athwart the general calisthenics, to commune with my Maker, and ask him, first, to forgive me my own sins, and implore him, second, not to forgive the people who ruined the Mass."

His concern, moreover, is also ecumenical. He pities the Anglicans in their agony. Buckley knows and admires the *Book of Common Prayer* (so do we all!). Indeed he claims that to be unfamiliar with it is as gauche as to be ignorant of *Hamlet* or the *Iliad* or the *Divine Comedy*. He appreciates its spiritual and cultural influence upon the whole English-speaking world. To support his view he quotes Chesterton who said, "It is the one positive possession and attraction . . . indeed the masterpiece of Protestantism; the one magnet and talisman for people even outside the Anglican Church, as are the great Gothic cathedrals for people outside the Catholic Church."

The burden of Buckley's lament is what ecclesiastical commissions can do and are doing with such treasures as the *Book of Common Prayer*. He cites the noble lines and cadences of the General Confession: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done" and describes them as being "noble and pure as the water of the psalmist." But the new versions trouble him. He gives an example: "We have not loved you (get that: *you*, not *thee*). Next time round, one can suppose it will be 'We haven't loved you, man') with our whole heart; we have not loved our neighbor as ourselves." "Lead us not into temptation" becomes "Do not bring us to the test." This latter transformation, he feels, guarantees the Anglicans against ever being brought to the test by their Creator.

In an attempt to maintain some historical perspective in a cloak of humor, Buckley continues: "As it is, Anglicanism is a bit shaky, having experienced about a hundred years earlier than Roman Catholicism some of the same kind of difficulties. I revere my Anglican friends and respect their religion highly, but it is true it lends itself to such a lampoon as Auberon Waugh's, who wrote recently, 'In England we have a curious institution called the Church of England. . . . Its strength has always lain in the fact that on any moral or political issue it can produce such a wide divergence of opinion that nobody—from the Pope to Mao Tse-tung—can say with any confidence that he is not an Anglican. Its weaknesses are that nobody pays much attention to it and very few people attend its functions."

All Christian communions today, including Anglicans, Protestants, and Roman Catholics, Buckley thinks, are trying to attract attention by excursions into secular matters. It is a turn for the worse, he asserts, and will be more so if the Anglicans do not "reject any further attempts to vitiate their line of communication with our Maker."

Hineni—Then into the Deep

In an era of shrinking religious budgets and alarming denominational deficits, it is encouraging, and indeed thrilling, to read of financial campaigns which "go

over the top." Success is not always traceable to the efficiency of fund raising experts or to a "hard sell" approach, although such factors are not without merit and deserve every commendation. The month of November is usually budget time for most American churches. This year it had a special significance for the Madison Avenue Presbyterian Church, New York City. Last spring the congregation decided against the trend of abandoning inner city locations and in favor of remaining at their present site. "God willing," said their minister, The Reverend David H. C. Read, "we are staying on this corner to worship, to proclaim the gospel and to serve our neighbors. In a time when all metropolitan churches are threatened by the adverse religious, social, and economic trends of the day, we had to decide whether to reduce our activities and sound a cautious retreat or to strengthen our resources and go forward. Our leaders decided to go forward." A fund raising plan was initiated with a goal of \$1.2 million dollars, to be used "to increase the church's endowment, to renovate its chapels and sanctuary and for badly needed repairs." When the gifts and pledges were added up, the sum total was \$1.4 million.

What explanation do the parishioners of this 2000-member church give for this unusual success? They give credit to Dr. Read's pledge to keep the church where it is, to an expanding vision of the newer membership, to the well-balanced program of activities, and to their minister's preaching ability.

Two sermons in particular had a stirring effect upon the thinking and loyalty response of the congregation. When the initial promotion of the Forward Fund was made in early Spring 1974, Dr. Read preached a sermon entitled "Hineni! Faith's Decisive Word." ("Hineni" is the Hebrew word for "Here I am"). Hineni has to do with our human response to God. The usual terms used for this action are "faith" and "commitment," but through constant reiteration these words can become overly generalised and rather low in vitality; whereas "Here I am" is always vivid, personal, and concrete. The whole biblical story of prophets, patriarchs, and saints is marked by Hineni responses which were basically "plain acts of the inner will." But history is not static; moreover, ancient principles, tried and true, need to be re-activated and re-applied today. "These are critical days for our nation," declared Dr. Read, "and rough days for any Christian church in this city. Yet it is precisely these circumstances that constitute our call. Never was the power of the Gospel, the message of the Bible, the nurture of the coming generation, or the stiffening of the moral fibre of our society, more urgently needed. I hear in this situation more clearly than ever before in recent years the call of our God: 'Whom shall I send; and who will go for us?' And it is a glorious thing to think of this congregation with its record of witness and service over many critical periods in the past, standing together and saying with one voice at this point in history: Hineni! 'Lord, here we are; send us.'"

The second sermon, which was pivotal in arousing interest in and responsibility for the Forward Fund, was entitled "God Is Never Dull—Are You?" and was based on the text from Luke 5: 4 & 5: "He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have failed all the night, and have taken nothing: nevertheless at thy

word I will let down the net." Dr. Read began with these striking lines: "There was nothing dull about going fishing with Jesus. There was to be nothing dull when he sent them out to be fishers of men. There is nothing dull in the story of a Gospel that exploded in a drab and dangerous world, stretching the human mind, warming the human heart, and bringing to ordinary living the touch of a surprising God."

Shifting from the context of the New Testament story to A.D. 1974 in America, Dr. Read observed: "The most striking fact about the religious scene in America today is that almost everyone seems agreed that the land is seething with religion, and equally agreed that the excitement and the action is not normally to be found within the historic denominations. Not one of the so-called mainline churches is reporting anything in the nature of a revival, and nearly all are experiencing a decline in membership, attendance, and support for worldwide mission. Yet, there is a huge interest in mysticism and the occult, a spectacular growth of Pentecostal sects and charismatic groups, a barrage of curiously successful propaganda from Mormons, Jehovah's Witnesses, and recently—the devotees of Sun Myung Moon. 'Jesus people' of all kinds abound, and young Jews are reported to be turning from the flourishing cults of Zen and Yoga—not to the regular synagogues of Orthodoxy and Reform, but to the most fervent sects of Hassidic Judaism. Everywhere it is the off-beat, the bizarre, the esoteric, what sober churchmen used to call 'the lunatic fringe of religion' that is on the upswing, while the adherents of the traditional Jewish faith seem to be losing ground."

A ready answer to the inevitable question "Why?" is to say that biblical religion is unbelievable in the scientific age. But, Dr. Read says, this answer will not do because "the fastest growing sects propose doctrines and practices of such irrationality that the biblical revelation looks like plain common sense in comparison." It could be, though, that the mainline churches have become dull and stale. "The fact is," he says, "that in our worship, in our prayers, and in our Christian fellowship and service we often are deplorably dull, as if we were enmeshed in stale routines that have ceased to arouse any kind of lively response." All of us have experienced this kind of mood, even the saints; but, Dr. Read points out, they would never be caught blaming "their dullness on the dullness of their God." "Launch out into the deep" is the Master's command, but all too long and too frequently we live on "the dry land of our material existence" where our dullness comes from our absorption in the trivial and from our distance from the ocean that shines with the glory of God and sparkles with his grace."

Jesus' command is, in Dr. Read's opinion, "the adventure of faith" which is open to all of us in every age. "As it was in Galilee, so it is today: the nearer we come to Jesus, the livelier is our vision of God, and therefore the less dull our religion." Launching out, he describes as follows: "Anyone who has glimpsed the unfathomable depths of the Bible, the endless mystery of the sacraments, the excitement of re-thinking the historic creeds, the new ways in which we can experience the miracle of prayer, the insights made possible as we meet in the Spirit with Christians very different from ourselves, and the power of the Spirit to keep remolding our lives in the image of Christ, will never be tempted to find greater excitement

in some fashionable cult of modern messiahs. All that is needed is the honest response Peter gave to Jesus! 'Master, we have toiled all the night and have taken nothing: nevertheless at thy word I will let down the net.'

The Scrolls after Twenty-Five Years

It is over twenty-five years since the discovery of the Dead Sea Scrolls caused a gust of excitement in the world of biblical studies. Although their antiquity gave some credence to biblical authenticity, the implications of their discovery for Christianity are felt today to be somewhat of an open question. From a recent interview with Malcolm Horsnell, former student at Princeton Theological Seminary and currently a doctoral candidate in Assyriology at the University of Toronto, a religious news commentator, Jonathan Fear, concludes that generally speaking the significance of the scrolls is still a matter of debate. Horsnell regrets that the event has been seized upon by certain scholars whose aim appeared to have been aligned with the sensational rather than with fruits of sober reflection.

He mentioned two interpreters with whom he cannot be in any agreement: (i) the English scholar, John Allegro, who claimed that the scrolls proved the New Testament to be completely mythical and was written to cover up "the true nature of Christianity's origins as a drug-influenced, secret cult." Horsnell is puzzled over such an interpretation. John Allegro, he states is a specialist who has done a lot of good work with the scrolls. But "he and other writers have gone out on a limb to destroy the basis of the Christian faith. They try to show that the New Testament is some kind of esoteric, mysterious document with hidden meanings that require some kind of code to read."

(ii) Another interpreter, Charles Potter, has published a book entitled *The Lost Years of Jesus Revealed*, in which he proposes that Jesus spent many of his early years, from the age of 12 to 30, in the Qumran community. "Was he [Jesus]," asks Potter, "a member of the Essene brotherhood at this time and could he not have been a student in the Qumran library or even a member of the brotherhood and then have come out into the marketplace to preach his own somewhat revised and improved version of the Essene gospel?"

Horsnell questions very strongly any connection between Jesus and the Qumran community, but he does suggest a possible link between it and John the Baptist who began his ministry in that same vicinity and possibly was influenced by the Qumrans. "I wouldn't say," Horsnell stated, "Christianity's roots were in the community, but there may be areas where Christian thought and action is similar to Qumran thought and action."

The facts of the story of the Dead Sea scrolls remain unexpanded and are in essence as follows: Discovered originally in the hillside caves in the Khirbet Qumran area at the north-west end of the Dead Sea, these scrolls contain versions of almost every Old Testament chapter. They include also references to a community of people, thought to be Essenes, who inhabited this area about the beginning of the Christian era and who are, it is supposed, the authors of the scrolls. This community, about 4,000 in number, was a well organized sect whose way of

life was marked by obedience, secrecy, and other characteristics similar to the early Christians. One peculiar item was the leadership of the community, known as a "Teacher of Righteousness," whose death was accomplished by a "Wicked Priest." Some scholars have tried to identify this Teacher with Jesus and to draw a parallel between him and the persecuted leader of the Qumrants. "If you want to believe this, you can," says Horsnell, "but the proof is just not there."

New Commentary on Torah

Under the auspices of the Union of American Hebrew Congregations which represents Reform Judaism, the first volume of a new commentary on the Torah appeared in January. The first volume on Genesis, a 585-page treatise, has been done by Rabbi W. Gunther Plaut of Holy Blossom Temple in Toronto, Canada, a leading scholar in the Reform movement, who treats the book as sacred writing but who interprets it as literature with a message for people today.

The aim of the ten-member Torah Commentary Committee, under the leadership of Rabbi Alexander M. Schindler, is to acquaint Reform Jews with the resources of their heritage. "It will appeal," he said, "to all Jews and also Christians, who will gain a new insight into the Bible." Every educational program of Orthodox, Conservative, and Reform Jews includes the Torah, but none, says Schindler, "combines the elements of Hebrew, English translation and liberal commentary in the manner of the Genesis volume and those that will follow." Rabbi Plaut proceeds in his introductory section from the assumption that the Torah is "a human work composed by men." God, to him, is not the author of the Torah in the fundamental sense, but the Torah is "a book about man's understanding of and experience with God." "God is not the author of the Text," he says, "men are; but God's voice may be heard through theirs if we listen with open minds."

Rabbi Plaut, moreover, cautions against literal interpretations of the Genesis incidents which can lead to misconceptions. "Even the ancient Jewish sages," he says, "who believed the Torah was a divinely authored book, did not take the text literally. They took it seriously, but they always looked behind the flat literal meaning. They realized the Bible—in addition to everything else it was to them—abounded in subtle metaphors and allusions, that it used word plays and other literary devices, that it sometimes spoke satirically and that its poetry could not be subjected to a simple approach."

Plaut's perspective on interpretation is exemplified in his comment on the Flood (Genesis 6-8): "Many diverse cultures tell stories about a great flood. It has been suggested that these recall an earthwide catastrophe, brought on either by a terrestrial eruption or by a celestial collision, which may have resulted in a rise in sea level sufficient to cover all continents. Recent scientific investigations have shown that, at some time near the transition between pre-history and history, flood waters from the Persian Gulf may have covered the southern section of the Mesopotamian valley. But the biblical account is far more than pre-historic memory or a variant of ancient folk legends: it is above all a story with a moral. Its

themes are sin, righteousness and man's second opportunity to live in accordance with, rather than opposed to, the will of God."

Estudios Teológicos

In an era marked by the demise of so many magazines and journals which have become victims of either the financial squeeze or shrinking clientele, it is encouraging to hear of a new semiannual review of religious research and information recently launched in Guatemala. The Salesian Theological Institute, which is the theology department of Francisco Marroquin University, has published the first issue of *Estudios Teológicos*. Schools and libraries in America and Europe have welcomed this new vehicle in view of their need for religious information about Central American peoples. Already some forty periodicals from various theological centers have requested exchange arrangements with *Estudios Teológicos*. This semiannual has two main sections: one containing original research; the other specializing in accounts and bulletins of religious events and trends. The editors hope through their pages to provide more ready access both at home and abroad to the religious, biblical and theological literature being produced in the Latin American world. Two issues are published each year: January-June and July-December. Each number contains 300 pages and the annual subscription outside Latin America is eight United States dollars. Address: Estudios Teológicos, c/o Instituto Teológico Salesiano, 20 Avda. 13-45 Zona 11, Guatemala.

Livingstone: Manly Christian

Some lives are such that even a long succession of biographies cannot exhaust them. In recent months another title has been added to the David Livingstone saga with the publication of Elsbeth Huxley's *Livingstone and His African Journeys* (Saturday Review Press). The literature on Livingstone was already enormous. The Appleyard listing in the Library of the University of Cape Town number 198 books about him. Probably among the most definitive are W. G. Blaikie's, the earliest account (1880), and what is regarded as the most single comprehensive volume on Livingstone's life and letters, a Harper publication (1957), by George Seaver. In contrast to some biographers who engaged in an abortive attempt (*à la Hollywood*) "to tell all," Elsbeth Huxley's biography of him combines factual substance with fittingly high tribute and genuine respect.

In a highly favorable review in *The New York Times*, Anatole Broyard gives us in essence the substance of Mrs. Huxley's book. "David Livingstone," he begins, "was one of those men that only a powerful faith can produce." He was born in Blantyre, Scotland, in 1813, and by the time of his death in 1873 he had travelled 30,000 miles in Africa, much of it on foot. Although he had no formal training in cartography, yet his maps of his explorations opened up a million square miles of hitherto unknown and unmeasured territory. It is not difficult, moreover, to reconstruct the story of Livingstone's remarkable life. His careful diaries and log books unfold the sequences, excursions and detours of this strange and idealistic

traveller. But what about Livingstone the man? Mrs. Huxley's book led her reviewer to say, "We shall not see his like again, any more than the kind of absolute faith that made him what he was."

What are the features and qualities of Livingstone's make-up that emerge from the Huxley story? 1. There was his early introduction to a disciplined life. Livingstone, the son of an itinerant tea salesman, learned Latin, for example, by propping a grammer against the frame of a spinning jenny at which he toiled fourteen hours a day. Then, after work, he studied with a tutor from 8:00 to 10:00 p.m. and later at home for another two hours. At the age of twenty he felt a call to full-time Christian service and in time he took degrees both in medicine and theology. Intending initially to go to China, he was deterred by the opium war and had to choose Africa instead. He was commissioned by the London Missionary Society, although they had considerable reservations about his effectiveness. Nevertheless, it was the dogged persistence of his boyhood experiences which marked his missionary enterprise and made it legend in the bush country of central Africa.

2. There was in him a strange mixture of missionary vision and practical ethics. His strategy was to establish white communities in climatically suitable places, to open up the country for trade, and to abolish the slave traffic. Without the completion of this latter objective, Livingstone knew his missionary exploits could not begin, nor could they be sustained. Once he wrote in his journal: "The slaving scenes come back to my mind unbidden, and make me start up at dead of night, horrified by their vividness." Some historians claim he failed in all facets of his exploration, both missionary and commercial. It is true that the slavers followed him into some previously undiscovered territories and, to use Elsbeth Huxley's phrase, "the introductions of God's word was to presage the destruction of God's creatures," yet "almost single-handedly Livingstone aroused the British public to such indignation over the slave trade that you might say he was the primary force in putting a stop to it." George Seaver could not conclude his biography with less than this positive note: "He [Livingstone] accomplished far more by his death than by his life. One can point to the host of missions that, fired by the inspiration of his example, established themselves on the mainland of East Africa within less than a decade after his death; and one can say that his apparent failure was more than made good by an aftermath that far exceeded his greatest hopes" (p. 630). "Whatever his faults of temperament," added Seaver, "he stands before us as one of the moral giants of our race."

Television Evangelism: Mixed Blessing

Readers of that peculiarly American household commodity, *TV Guide*, were taken somewhat by surprise recently (February 15, 1975) when it featured an article on religion, entitled "That Old-Time Religion Goes Big-Time" (by Neil Hickey, chief correspondent, New York Bureau). The author begins by recalling the "great post-World War II boom in fundamentalist religion" when "fiery, circuit-riding preachers" criss-crossed America "toting their tents from town to

town—evangelizing, faith healing, soliciting money—and buying television time whenever they could afford it."

The situation today, however, indicates a drastic change has taken place. According to Hickey, "Old-Time Religion has become Big-Time Religion in the super-media age." There are still thousands of "hard-working minor-league evangelists out there along the sawdust trail," but the real action has moved from "the tents to the multimillion dollar television-equipped 'cathedrals' and auditoriums where electronic preachers in conservative business suits stand amid huge choirs and 40-piece orchestras to deliver sermons not only to audiences in the U.S.A., but to the faithful in dozens of countries around the world."

The first of the big-time evangelists Hickey describes is Rex Humbard of Akron, Ohio, who claims to be the creator of "the largest TV network in the world"—415 stations in the U.S.A., Canada, Japan, Africa, Europe, the Philippines, and Australia, with an estimated audience of 15 million a week. Humbard's home base is Akron where at a cost of \$3.5 million he built "his sumptuous 5000-seat Cathedral of Tomorrow." His telecasts have the format of an hour-long prayer service, featuring also old style hymns, instrumental numbers, and "old-time, Bible-in-hand oratory." Humbard claims that God spoke to him once and advised him in these words to foresake the itinerant evangelistic strategy and to adopt television, "That's the way to reach the human race—television." His enterprises now comprise an elaborate TV syndication operation, with a large staff engaged in editing and duplicating video tapes, converting services into foreign languages, and negotiating contracts with additional stations. Over \$3 million is expended annually in the purchase of air time alone which is separate from the enormous financial outlay for operation and production costs.

Probably Humbard's closest runner-up is Oral Roberts who, according to Hickey, operates "from the 500-acre, \$30 million Oral Roberts University in Tulsa, a one-time farm boy and college drop-out, beams a weekly TV series to almost 300 stations in the U.S.A. and Canada, as well as quarterly hour-long specials to more than 400 stations in places like Guam, the Philippines, Bermuda, and Puerto Rico." The format of an Oral Roberts' production is "a polish blend of entertainment and religion, with occasional guest appearances by top Hollywood performers, all presided over by the man who was once the most controversial and best-known 'faith healer' in America." Probably more than any other has Oral Roberts changed his public image and profile "from a shouting, galvanic tent revivalist into a smooth, low-key evangelist—as well as college president, bank director, Tulsa Chamber of Commerce official and Rotarian." Pointing to the television camera one day, Roberts is reported to have said, "Something good is going to happen to you!" Much good has happened to Roberts himself. The camera has transformed him from a noisy faith healer into a more moderate crusader with Lawrence Welk-style music and person-centered religious homilies. His enterprise is reported to realize more than \$15 million annually.

Among other television evangelism's personalities, Hickey lists Robert Schuller, Billy Graham, Jerry Falwell, Norman Vincent Peale, Kathryn Kuhlman, and Garner Ted Armstrong. Schuller's telecast from the Garden Grove Community

Church in Los Angeles draws ten to twenty thousand letters a week, many of them containing money. Falwell's "Old Time Gospel Hour" from Lynchburg, Virginia, is carried by 140 stations in the U.S.A. and Canada at an annual cost of \$5 million. Peale's syndicated series originates in the Marble Collegiate Church in New York City and is carried by 55 stations. Apparently no accounting of this enterprise is available. Kathryn Kuhlman's weekly program, "I Believe in Miracles," originates in Pittsburgh, from which she, a modern charismatic, extends her influence further through giant faith-healing rallies held in major American and Canadian cities. Armstrong and his Worldwide Church of God have their headquarters at Ambassador College, Pasadena, California. His is a multi-national empire with an income of some \$50 million annually. "With the format of a television news show," Hickey writes, "the programs are less religious than political, with heavy apocalyptic messages couched in documentaries and news items about the common market, the energy crisis, and the conflict of nations."

What are we to say about this catalogue of facts? The phenomenon described by Neil Hickey is disturbing. "The National Religious Broadcasters, Inc. estimates that almost \$100 million a year is spent by these electronic ministers and evangelists for the purchase of television time." Moreover, "this massive cash flow is disquieting to both the Federal Communications Commission and the major faiths," adds Hickey. The position taken by the FCC is as follows: "We are not going to get into the position of saying what is a legitimate religion and what is not. We advise licensees that they should use reasonable diligence to assure that their facilities aren't being used just to solicit contributions, with the religious aspect secondary or non-existent."

Everett Parker, director of communications for the United Church of Christ, declared, "Most of these people are on television to make money to be on television to make money—*ad infinitum*. They don't do anything else. The major Protestant faiths spend about as much a year on food relief in India, Africa, and South America as one television evangelist does to buy TV time. But he doesn't spend any money to help anybody." In a stronger vein Parker added, "Religion has no right to be exploiting people on television. Those of us who try to be responsible, but who can't afford to buy air time, get stuck in 'ghetto' time by networks and stations. The fundamentalists are allowed to buy time because they can afford it and because the television industry is so damned irresponsible—probably the most irresponsible group you can find in dealing with the basic needs of the American people. The real churches are discriminated against, yet they represent the majority of the American population."

The controversial Episcopal priest, Malcolm Boyd, ventured a well-balanced opinion: "I'm simply overwhelmed and baffled at the spectacle of religious figures buying an hour of prime time and coming on with big-name entertainers. The preacher becomes a kind of super-star, and values are lost in this process. . . . Instead of exploiting and manipulating people, it's preferable to serve them: feeding them, tutoring them, educating them, improving their housing, visiting them in jails, working with parolees, counselling them. That to me is evangelism. Con-

fronted by these needs, I have difficulty seeing evangelism as a bright, glittering, star-studded hour on prime-time television."

It is entirely probable, on the other hand, that many millions of well-meaning folk both here in the U.S.A. and around the world are deriving "enormous spiritual gratification and reassurance" from all kinds of television revivalists, both the big-time operators and the lesser known local practitioner. At the same time it must be said that to the more established religious denominations and traditions, "television evangelism is a mixed blessing."

SLOW ME DOWN

"Slow me down, Lord!
Ease the pounding of my heart by the quieting of my mind.
Steady my hurried pace
With a vision of the eternal reach of time.
Give me, amidst the confusion of my day,
The calmness of the everlasting hills.
Break the tensions of my nerves
With the soothing music of the singing streams
That live in my memory.
Help me to know the magical restoring
 power of sleep.
Teach me the art of taking minute vacations of slowing down.
To look at a flower;
To chat with an old friend or make a new one;
To pat a stray dog; to watch a spider build a web;
To smile at a child; or read from a good book.
Remind me each day
That the race is not always to the swift;
That there is more to life than increasing its speed.
Let me look upward into the towering oak
And know that it grew great and strong
Because it grew slowly and well."

—Orlin L. Crain, in weekly newsletter of the Nassau Presbyterian Church,
Princeton, New Jersey.

The Founders' Dream Re-visited*

by LEFFERTS A. LOETSCHER

The son of a leading churchman, author, and historian, the Rev. Lefferts A. Loetscher has been associated with Princeton Theological Seminary for thirty-five years. A graduate of Princeton University (A.B., 1925), Princeton Seminary (B.D. & Th.M., 1929), and the University of Pennsylvania (Ph.D., 1943), Dr. Loetscher served as professor of American Church History at Princeton from 1941 to 1974. An authority on the history of Presbyterianism, its theology and polity, he is the author of a number of books, including The Broadening Church (University of Pennsylvania, 1954).

PRINCETON Theological Seminary was founded in 1812. At that time the entire academic community consisted of one professor and three students. A distinguished New York minister, Dr. Samuel Miller, delivered the address at the inauguration of the seminary's first professor, Dr. Archibald Alexander. The service was held in the village church, which, except for the much older Quaker meeting, was the only church in the community. Numerous friends and visitors attended the service, among them a boy of fourteen, Charles Hodge, who later became the seminary's third professor. He recalled that he watched the service from the church gallery while lying on the railing.

In the course of his address, Dr. Miller, with characteristic nineteenth-century eloquence, spoke these words: "We have more reason to rejoice, and to felicitate one another on the establishment of this Seminary, than on the achievement of a great national victory, or on making a splendid addition to our national territory. It is the beginning, as we trust, of an extensive and permanent system, from which blessings may flow

to millions, while we are sleeping in the dust." The reference to "a great national victory" referred to hopes in the War of 1812 which had started just two months before. Soon soldiers would be seen marching about the streets of the village. The "splendid addition to our national territory" recalled the Louisiana Purchase nine years before by which President Jefferson had more than doubled the size of the infant nation.

Dr. Miller and his co-founders of Princeton Seminary are "sleeping in the dust"—right here in the Princeton cemetery. How is it with us? Are we true to the heritage the founders bequeathed to us? Have we been diligent in updating it and relating it to our own day, so that it may speak to our times as powerfully and effectively as they spoke to theirs? Let us re-visit their great dream.

I

One is almost staggered by the courageous Christian outreach called for by Dr. Miller. Addressing one professor and three students he dares, under God, to hope that from the work there being started "blessings may flow to millions"! He was speaking at a great juncture in American Christian history. Deism had been a rising menace during and follow-

* An historical address delivered before the Princeton Seminary community.

ing the American Revolution. Some even affected to speak of Christianity in the past tense—"Christianity *was* a great religion, was it not?" But in the closing years of the eighteenth century something happened. There was a religious stirring in Virginia. Dr. Alexander as a young man shared in it deeply. President Timothy Dwight at Yale College was a leader in the movement, which presently was sweeping the country, bringing new vitality and outreach to the churches. This evangelicalism was broader in scope and spirit than the contemporary movement which seeks to claim the name. It was the impulse which brought into being the early seminary movement in which Princeton Seminary was born, and which launched a great missionary outreach at home and abroad.

A few years before the founding of Princeton Seminary, a group of students at Williams College desired to go out as foreign missionaries. New England clipper ships sailed the seven seas and merchants and sailors had long been bringing back stories of other civilizations and vast non-Christian populations. There was no organization to send these students on their world mission, but after their famous "haystack prayer meeting" the American Board of Commissioners for Foreign Mission was organized in 1810. Some of these students went on to Andover Seminary, which had been organized four years before Princeton Seminary in 1808. At Andover they organized a Society of Inquiry, which presently was conducting missionary correspondence with students in more than a dozen American colleges. The papers of this society, deposited in Andover-Newton Seminary, contain a letter from one of Princeton Seminary's

first three students. After lamenting the War of 1812 with its prospect of carnage the Princeton student discussed foreign missionary matters in some detail. A Society of Inquiry was organized by students at Princeton Seminary which sought to collect all kinds of information about distant lands and non-Christian populations. It was significant that these students were eager to learn all they could about the people to whom they intended to go. They desired to speak *to* them and not *at* them. It is amazing how nearly fulfilled, under God, has been Dr. Miller's bold dream of blessings "to millions" from the work started by this one professor and his three students. The great missionary statesman, Dr. Robert E. Speer, after whom the seminary's library is named, in an address at the seminary's centennial celebration, summarized the magnificent story of this seminary's impact around the world through dedicated alumni who have gone out from here.

More recently theologians, historians, sociologists, and psychologists have documented beyond refutation the striking coincidence between the foreign missionary movement and unconscionable imperialistic exploitation of underdeveloped peoples. While it was not missionary personnel who perpetrated the exploitation, the two movements proceeded simultaneously from the same Western civilization.

All over the world people have revolted against subjugation and have asserted long-overdue independence. The younger churches have rejected outside domination. The most enlightened missionary leaders, such as Dr. Speer, had long sought to prepare for this eventuality by stressing on the part of the

emerging younger churches self-government, self-support, and self-propagation.

At the same time far-reaching changes have taken place in our own nation. We have experienced a major depression and innumerable mini-recessions, with resulting deep misgivings about our vaunted economy. We have fought four wars in less than sixty years, and the noblest spirits among us have been deeply ashamed of America's action in Vietnam.

What has been emerging amid these changes is a new kind of relationship among the churches of the world. We in America deeply need outside Christian perspectives. We need the counsel of outspoken Christians, especially in the younger churches, who in love can tell us how others see us and who can share with us their feelings and Christian wisdom. And there are still ways in which we can be helpful to Christians in other lands. I have sometimes wondered where we would be today if long ago devoted Christian missionaries had not come out of the ancient Roman empire—many of them monks—traveling through the forests of northern and western Europe, where the ancestors of most of us lived, telling them of Jesus Christ.

Many of our congregations today seem quite completely absorbed in navel-gazing. They multiply their staffs beyond all necessity, concentrate on building and adornment and on innumerable local concerns. One might suppose therefore that local congregations would be in a thriving condition. But the exact opposite is the case. Attendance has fallen off and membership rolls have declined. Long ago Jesus said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake

shall find it." Our founding fathers had a deep commitment to that faith. While still in their birth pangs, with one professor and three students and with the most precarious finances, they dared to dream of a work of God from which blessings would flow to millions for generations to come.

I

But we must not make the local eagle scream too loudly or bask too contentedly in institutional complacency. At the very moment Dr. Miller was delivering his address there was a cloud on the horizon much larger than a man's hand. The denomination to which he belonged had come to a turning point in its history.

Dr. Miller was a Presbyterian. At the end of the American Revolution that church was one of the four largest in the new nation. Presbyterians, like the Congregationalists, had been deeply committed to the patriot side in the war and victory gave them added prestige. In addition, many Presbyterians were Scotch-Irish, located on the frontiers, poised for the thrust into the new lands on which America's future greatness depended. Some historians have suggested that prospects were bright that the Presbyterian Church would become the country's leading Protestant body.

But this destiny was not to be fulfilled. A clue as to the limitations of the seminary and of the whole American seminary movement was unfolding on the frontiers of Kentucky and Tennessee. A great religious awakening, in which Presbyterians were conspicuous leaders, occurred in this area. Suddenly there was disruption within the Presbyterian fold. Cumberland Presbyterians, Shak-

ers, early portions of the "Christian" movement, and others separated. Eight years before his address in Princeton, Dr. Miller had chaired a committee of the General Assembly which commented confusedly on this frontier disruption. His committee noted "the extraordinary nature" of the nervous and emotional phenomena but, somewhat paradoxically, concluded that the movement was a "work of God." Presbyterians finally adopted the easy solution of excluding the dissidents from the denomination.

What had happened? Frontiersmen, on the move and uprooted, almost unconsciously found themselves in an altered social and cultural orientation. They were in a new, amorphous society, in process of finding itself. Susceptibility to emotional appeal was heightened. Even for those who came with educational background, the cultural situation was for a time basically altered. It was difficult for those who had not experienced these environmental and cultural changes to communicate effectively with the new settlers. In later years, when answering charges that seminary graduates were not effective on the frontier, Dr. Miller asserted emphatically that because of their education they were more effective there than others. But church statistics belie his claim.

The exposure of the Presbyterian Church's limited effectiveness in early Kentucky and Tennessee symbolized a more serious shortcoming in Princeton Seminary and in the whole American seminary movement. The seminary movement and the middle class churches which it serves have been notably successful in reaching and winning much of America's great middle class—presidents, Congressmen, professionals, busi-

ness leaders—the richest ore-bearing vein of our bourgeois society. This has been a very great achievement, for which we humbly thank God, and which we pray may increase further. But something is sadly lacking. Jesus said, "The poor have the gospel preached to them." He offered this as an evidence of his Messiahship to messengers who came to him from John the Baptist. Jesus himself went out of his way to associate with the poor, the forgotten, the ridiculed, the despised to such a degree that he almost forfeited his respectability.

Of course our middle class churches do not exclude the poor. Why, we even have a few of them!—but not at all in proportion to their numbers in the population. Why is this? Is it because they cannot fill the weekly church envelopes? I do not believe for a moment that our churches are as mean as that. Is not rather our failure to reach the poor because of a problem of communication? Communication across cultural lines is difficult. Social scientists have emphasized the importance of non-verbal communication. We communicate by our life style, dress, bodily posture, the almost imperceptible signals of eye and lip and facial muscles. Communication is often started or even ended before a word is uttered. Verbal communication, too, depends on cultural patterns—diction, but, even more, ways of thinking. Are the American seminary movement and the middle class churches which it serves too narrowly confined to proclaiming the gospel on a single middle class cultural level? In a society that is notable for its pluralism and its many cultural levels, we say in effect, "If you cannot tune in on our wave length, you are at liberty to go elsewhere."

I am not arguing against theological

education! I have devoted most of my life to it—enthusiastically. Recently at a colloquium of this faculty the idea was expressed that theological education should criticize more penetratingly and courageously current tendencies toward “culture religion.” With that idea I agree wholeheartedly. We need not less but more theological education—education that is more critical, more courageous, more aggressive. But this would in no way prevent our middle class churches from proclaiming the gospel simultaneously on different cultural levels to our widely diverse population. Jesus never said that a person must be a high school or college graduate to become a Christian. Maybe our churches are a little too clubby, a little too congenial, very much too homogeneous. This sad limitation was evident from the outset of Princeton Seminary and of the entire American seminary movement.

III

But we turn from this shortcoming once again to a more positive contribution of Princeton Seminary. The seminary has a constitution, called “The Plan of the Seminary.” It has been revised from time to time and in its revised form it continues to be the constitutional foundation of the seminary’s life.

At the very core of the Plan is the statement that the purpose of the seminary is “to unite . . . piety of heart . . . with solid learning.” The phrase reflects the great wave of evangelical ardor which was sweeping the country and was prevailing over the challenge of deism. This conjunction of piety and learning raises interesting speculations

as to the relationship intended. Does it mean that piety must force learning to conclusions congenial to piety? The founders would have answered with a resounding “No.” They would have replied, “We believe in revelation and in God’s universal sovereignty. True piety and true understanding of God’s world therefore can never be in conflict.” Or did the phrase mean that learning should impose a priori limitations on the forms that Christian piety should be allowed to take, resulting perhaps in disfellowshiping enthusiastic sectarians? There was perhaps greater danger of this. At the very least, the founders clearly intended that piety should never be unrelated to culture and to human experience, and that culture on its part should not be without that which alone can give it ultimate meaning and significance. The Christian must avoid both abstracted irrelevance and mere practicality devoid of ultimacy.

But let us return to the phrase itself. Do we have here a basic dualism, two alien elements—“piety” and “learning”—which must be “united?” Students are sometimes troubled as they enter upon theological studies. As they stand outside of themselves and examine aspects of their faith critically that faith at times seems to lose much of its existential reality. But why should you stand “outside” of your faith to examine it? If you are a Christian you are viewing the faith from the inside. That is your real position. What reason is there to suppose that the purely fictitious and unreal position of pretending to be on the “outside” will give you a truer view? No. Let us examine the faith from the inside, critically, open-mindedly, and teachably. Theology is neither physics nor geology, great as those sciences are.

Theology properly pursues an entirely different method from them.

The idea of a piety and learning that need to be "united" reflects a basic dualism of the Scottish realistic philosophy, which distinguished sharply between subject and object, internal and external, sacred and secular. Perhaps the phrase echoes also the sharp recent conflict between evangelicalism and deism. But is this dualism between "piety" and "learning" the best way to define the theological enterprise? One is led to inquire whether this dualism can be transcended and a synthesis achieved, for example, in such a concept as "the knowledge of God." The knowledge of God embraces both piety and learning in a single ideal. To know God is to love him and to be absorbed in adoring him. To know him is also to be engaged in the lifelong quest of exploring the meaning of this knowledge and the relation of it to all of life.

The greatest theologians of the Christian church have been men of deep devotion and Christian dedication. For

them to love God was to love him with both heart and mind. One thinks of Augustine of Hippo. His *Confessions* achieves great heights of abstract metaphysical speculation, yet the early part of it is interwoven with informal asides to God. "Thy hands, O my God . . . did not desert my soul." His interjected prayers so infuse his narrative that it is difficult at times to tell whether he is addressing God or the reader. Piety and intellectual activity are indistinguishable. Or take our own American, Jonathan Edwards. When he treated the "religious affections" he saw these as informed and structured by the intellect, and the intellect as infused and colored by the affections. They were inseparable parts of the one functioning person. The theological enterprise, truly conceived, is the knowledge of God. As we engage in our theological study, let us aspire more fully and more truly to know him, whom to know is life. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

Ends and Means: The University in the Society and the Individual in the University

by WILLIAM G. BOWEN

In 1972, Princeton University appointed William G. Bowen as president, succeeding Robert F. Goheen. A graduate of Denison University (A.B.) and Princeton University (Ph.D.), Dr. Bowen served successively as Professor of Economics (1958-1964), Director of Graduate Studies at the Woodrow Wilson School of Public and International Affairs (1964-66), and as Provost (1967-1972). This address was given in the Chapel at the Opening Exercises of the University's 229th year on September 8, 1974.

THIS morning, with these exercises in this Chapel, we begin the 229th year for Princeton. The remarks of the President on this occasion are, by long tradition, directed mainly to the entering students. That injunction seems particularly appropriate to me this year because I want to say a few words about the age-old subject of ends and means as it relates to our lives on this campus and to the role of this University in our society—a subject important always to all of us, however long our association with Princeton, but perhaps particularly timely for those of you whom we welcome for the first time this September.

To say that this has been an extraordinarily eventful summer in the history of the United States is, if anything, to underestimate, and I want to begin, if I may, by sharing with you a few general thoughts about what can be learned from these events before attempting to suggest some implications for our University and the purposes we serve. While I can sympathize—indeed do sympathize—with the evident desire of so many people, in the Congress and out, to “put Watergate behind us,” to get on with the task of trying to find answers, even partial answers, to the many vexing problems that confront the country at large and the institutions and individ-

uals that comprise it, I do not think that we should forget too much too fast. I believe that we do well to try to draw from this period some of the large lessons it contains while the principle events and even the nuances are fresh in our memories. Not, let me hasten to add, out of any desire whatsoever to rub salt into anyone’s wounds; our purpose, rather, should be to ask what can be learned for the future that will help each of us, and the institutions with which we are associated, to do better.

Certainly a central lesson—perhaps even the dominant theme—of this whole set of events has to do with ends and means. This is not the place—and I am not the person—to launch a full discussion of this subject at anything approaching a proper philosophical level. But the point I want to stress is a simple one, and it was made very effectively by an alumnus of ours, Paul Sarbanes of the Class of 1954, Congressman from Maryland, in the course of the televised debate within the Judiciary Committee. In rejecting the contention that certain actions could be defended on the basis of the purpose they were alleged to serve, Congressman Sarbanes said: “The distinguishing characteristic of our system of government, what distinguishes it from totalitarian systems, is that we

do not sacrifice the means for the end, and it is not only the end result that is important, but the process by which we get there."

Certainly our Constitution and Bill of Rights, and the fundamental moral and ethical values upon which our society is based, reject directly and unequivocally the doctrine that "anything goes" so long as the cause to be served seems a good one. At the same time, of course, insistence on acceptable means certainly is not a peculiarly American or "Western" way of thinking. Indeed, perhaps the most eloquent testimony of the last half century on behalf of this principle was given by Ghandi, who, in his long struggle in India, accepted defeats that would have humiliated most men because he refused to sanction the violent means urged on him by some of his followers. He believed passionately that bad means poison the end.

No doubt most of us agree, at least in the abstract and on our better days, with this principle; but we find it hard to apply, we find temptations hard to resist. Not so long ago I saw a story about a group of Boy Scout leaders who had padded their membership rolls to qualify for more financial aid. And one of the widely discussed popular movies of the summer is "Death Wish," a film that, among other things, seems to justify—even to glorify—the vigilante approach to justice. I hope that "Watergate" and all that it has come to connote will remind us that our obligation to behave decently cannot be turned off simply because we believe that the end we are serving is worthy.

A second lesson that seems to me to deserve emphasis is more institutional in nature: we do well to recognize and to respect the limitations which should

constrain the power and the activities of every organization in our kind of society, from the Office of the President to the Boy Scouts. Certainly a common criticism this summer, voiced by members of both parties and by persons of widely differing points of view on most other matters, is that the White House overreached itself, that individuals in key positions took to themselves powers that were not theirs, and that the institutional counterbalances so carefully built into our system were not respected. There is, I believe, a moral here for many other institutions and organizations, private no less than governmental, and including universities, as I will indicate in a moment.

The third lesson I would draw from these events is more personal than philosophical or organizational in nature. It has to do, quite simply, with personal conduct, with personal morality, with personal standards of right and wrong, with the importance of character. A distinguished Trustee of Princeton, W. Michael Blumenthal, who has himself held high positions in the State Department and who now is Chairman, President and Chief Executive Officer of the Bendix Corporation, gave a talk last spring in Detroit before the outstanding secondary school students of that city. His theme was "competence is not enough." Mr. Blumenthal argued eloquently that character matters at least as much as the ability to perform set tasks; that a free persons cannot escape responsibility for the propriety of actions taken. That most fundamental lesson surely has been underscored in the lives—in the personal tragedies—of too many competent people to require further elaboration this morning.

As painful as have been the experi-

ences yielding these and other lessons, as terribly disappointing and saddening as they have been for so many of us, I share what I sense to be a widespread feeling of encouragement. As one British magazine noted, the response of Congress and the courts "reasserted the Constitution of 1789, an astonishing thing if one considers what has happened to other national constitutions during that time."

About the middle of August I had an opportunity to talk briefly with an alumnus of ours who has been deeply involved in the process which we have just come through and who has, in my view, done superbly. I refer to John Doar, Special Counsel to the Judiciary Committee and Chairman of our Trustee Committee on Student Life. Mr. Doar, tired as he was from what must have been one of the most demanding assignments anyone has ever undertaken, said that he felt a renewed confidence not just in our system of government but in our people. Mr. Doar, like many of the rest of us, was impressed by the depth and the breadth of the shared acceptance, throughout the country, on the part of people from all walks of life and all political persuasions, of basic principles of right conduct—and impressed too by the character and courage displayed by many elected representatives who were determined to do what they believed to be right regardless of the political consequences.

In an ironic way these extraordinary events, divisive in many respects, served to unite people, and to unite them around a renewed sense of how we ought to govern ourselves and—at least as important—how we ought to relate to each other as human beings. As a

result, there is, I believe, an opportunity now to build constructively on what I hope is a new base of shared understanding and trust.

In that spirit let me talk about the University, about our role in society as I see it, and about some of the implications of what I have been saying for life on this campus.

I believe that this is a good time—and a right occasion—for all of us to reaffirm the fundamental commitment of this University to the pursuit of truth and to the development of those habits of thought and those qualities of character that will help the individuals associated with Princeton to contribute all that they can as thoughtful and responsible citizens of this country. It is, to be sure, far easier to state this kind of goal than it is to achieve it, and we never do as well, institutionally or individually, as we would like. Still, it is well to be clear, I think, about the ends we seek.

It is well, too, to recognize that our success in pursuing these elusive goals depends in no small part on some important intangibles—including our ability to sustain on the campus a widely shared commitment to freedom of thought and freedom of expression. The right to make up one's own mind, to speak out, and to listen to others, is of course so fundamental that it may well be viewed as an end in itself. In the context of a university, however, it assumes a special kind of importance. It is, after all, through the free exchange of ideas that we learn; it is through having accepted views challenged that we develop the capacity to think for ourselves, to be independent, to change our minds when there is reason to do so, but also to hold to views, and to values, that continue to seem right to us even as they

seem wrong to others. So, in a university, freedom of expression is vital because it is also a means—not just an appropriate means but an *essential* means—to the educational ends that we serve.

As those of us on the campus last year saw for ourselves, in the context of the invitation by the Whig-Chiosophic Society to Dr. Shockley to speak here, defending this principle can be painful and troubling. But I was very proud of the willingness of so many people, including students and faculty members who disagreed with the wisdom of extending the invitation in the first place, to support the right of those who wished to hear Dr. Shockley to do so; and I was proud too of the widespread feeling, shared by many who were most offended by Dr. Shockley's appearance at Princeton, that the way to express disagreement with him was by expressing one's own views, not by disrupting his talk. Both Dr. Shockley and those who opposed him had their opportunities to speak and to be heard. Means do matter, as well as ends, in universities as in governments.

Just two years ago, in his widely quoted Nobel Lecture, Aleksandr Solzhenitsyn said: "The world is being inundated by the brazen conviction that power can do anything, justice nothing." That conviction, encouraged not just by repression in Mr. Solzhenitsyn's country but by terrible tragedies such as My Lai and the Vietnam War itself, has led others, including some in universities, I regret to say, to conclude that they too were justified in adopting an "anything goes" approach. Certainly no one among us should hesitate to speak out and to work effectively against the wrongs that he or she perceives. But whenever we employ means that trample on the rights

of other people in the process—no matter how mistaken we believe the others to be—we make the underlying malady worse. We make it worse both intrinsically because of what we have done and more generally because we will have legitimized, in the minds of at least some others, still other wrong acts. In short, "anything goes" is an exceedingly infectious malady. It has to be resisted in the small, and on this campus, as well as in the large, throughout our society.

There is an important corollary to our commitment to freedom on the campus: while we are, as a university, committed to the pursuit of truth, we do not, as an institution, seek to dictate its content. Each individual associated with Princeton—as a student, a member of the faculty or staff, a Trustee, or a graduate—has the right, and even the responsibility, to shape his or her own views on personal matters and public issues and to decide individually what seems to be true and what does not. On such questions, ranging from religious preference to politics, I do not believe that the University as an institution should have a "party line." In fact, because our central purposes of education and scholarship are so dependent on the openness of the University to all points of view, we must avoid suggesting that there is any orthodoxy to which those who teach and study here should feel even an implicit obligation to conform. We need to continue to strive for an atmosphere in which individuals representing many points of view are not just tolerated but encouraged to think for themselves and to work with—to learn with—others of different persuasions.

Please do not underestimate the corrosive effects of efforts to politicize univer-

sities on their ability to function as communities of scholars pursuing common educational goals in a cooperative spirit. Surely one of the most dramatic examples in recent years has been the experience of the Free University of Berlin. At the start of this year, in January 1974, the Free University had to hold its 25th anniversary celebration off campus because of fear of disruption. The internal struggles for power there, with their strong political colorations, have created a climate described by Arnulf Baring, an historian and political scientist on the faculty, in the following terms: "We are like stranded persons drifting down a hostile river, each on his own raft, desperately hoping to reach the open sea."

It is also well to recognize that the freedom which those of us in the universities enjoy—to think, to speak, and to write in accord with the dictates of our minds and consciences—depends on the willingness of the society at large to have us operate in just this way. As another distinguished alumnus of this University, Adlai Stevenson, reminded us in a talk he gave to the Class of 1954 in their senior year, we are much too inclined to take our freedom for granted. It did not, in Stevenson's words, "descend like manna from heaven." It has had to be fought for and it has had to be earned; it can never be assumed to be secure. And our ability to preserve our own freedom—to sustain the rights of people at Princeton and elsewhere to criticize established ideas and established institutions as well as to support them—depends in no small part on the confidence of persons outside the university world that these institutions are themselves apolitical.

Over the course of the summer I had

an opportunity to read an account of the current status of academic freedom in Chile prepared by Philip Johnson, Professor of Law at Berkeley and Chairman of California's Statewide Academic Freedom Committee. Professor Johnson reports that the military officers who assumed power in September 1973 replaced all the University Rectors with military officers who in turn started a process of reviewing the status of faculty members and students. He notes that these actions need to be seen in the context of conditions in Chile prior to the seizure of power by the military, and he tells us that the political polarization of faculty, students, and staff had become substantial. In Professor Johnson's words: "If the government in power did not control the university, politics nearly did. . . . Deans and Rectors ran for office [within the university] as the candidates of national political parties. . . . Normal academic activities were frequently subordinated to political campaigning or organizing. . . . Political considerations had to be extremely important in faculty hiring, because each new faculty member was a vote for one faction or another . . . , and so on. Certainly this situation must be seen as having encouraged and, in the minds of some, having justified, the subsequent government takeover of the universities and the repression of both individuals and ideas.

Let me now suggest that there is a relationship between these few thoughts on the role of the university in the society and the second lesson—the organizational lesson—I tried to draw earlier from the Watergate experience. My point then was that organizations need to recognize their limitations as well as their possibilities and need to

avoid overreaching themselves. This applies to universities no less than to the White House. I think it is important that those of us in the universities not endanger our capacity to serve our essential purposes of teaching and scholarship by pursuing the kinds of other activities which, however well intentioned, may divert our attention, harm essential functions of the University, inhibit the freedom of individuals to find their own way, or give others outside the University cause to question the integrity of our commitment as an institution to educational goals. Nor should we give an impression of institutional arrogance at the same time that we as individuals criticize the arrogant abuse of power in other organizations. In my view the fundamental character of the University as a center of learning is too precious by far to risk its abuse.

The third and last lesson I tried to draw from the Watergate experience was more personal, having to do not with the conduct of organizations but with the conduct of individuals, and I want to conclude my remarks this morning by speaking as directly, as personally, as I can about the ways that each of us can help to make this the kind of human community that it ought to be.

If the University as an institution is to be open to all points of view, certainly those of us in it must ourselves be open to new ideas; we must not be afraid of doing wrong. A friend of mine recently has this thought much in mind when he sent me a quotation from Judge Learned Hand which reads as follows: "The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit

which weighs their interests alongside its own without bias. . . ."

Openness of this kind is not easy to achieve. It requires, among other things, a great deal of mutual trust. It is fine to be on one's guard intellectually, but I hope we will not be too much on guard personally, in our relationships with each other. No one, to my knowledge, has expressed more eloquently than Solzhenitsyn the tone of what it is we seek to avoid when he referred to "the millstone of shadowing and mistrust." May that millstone never be present here.

Openness of mind, a willingness to trust, also imply—indeed require, I think—more than a little humility. Recognizing the limitations of an institution represents, if you will, institutional humility; and recognizing our limitations as terribly fallible human beings represents that personal humility without which no real learning can occur and precious little, if any, development as a person. Certainly this Chapel, and the great religious tradition which it represents, should remind all of us, whatever our personal religious persuasions, not to exaggerate our own powers, not to be afraid to acknowledge our infirmities, not to be reluctant to look beyond ourselves as we seek understanding.

And then, for me at least, closely associated with humility, and equally necessary for survival, is a sense of humor. If we were to take ourselves so seriously that we failed to see the ironies and even absurdities that abound, and to take at least some limited enjoyment from them, I would worry greatly about us.

Finally, let me express the hope that in all of our dealings with each other

on this campus, and beyond the campus, we will be compassionate and supporting. This is certainly no plea for scaling down the very high standards that we have to set for ourselves no less than for each other; nor do I mean to excuse the avoidance of hard judgments. But I do mean to encourage each of you to seek to help others, to find time for friendship, and to allow yourself to be helped in turn.

As we now enter a new academic year, may we be mindful of the purposes this great University exists to serve; may we seize for ourselves, and to the full, the opportunities that go with membership in this very special community of people; and may we seek to contribute, as well as to receive, recognizing—acting on—the responsibility that each of us has for the other.

Samuel Miller (1769-1850) Apologist for Orthodoxy

A member of the faculty of the Pennsylvania State University (Delaware County Campus, Media, Penn.), Bruce M. Stephens is serving presently as assistant professor in the field of Humanities and Religious Studies.

by BRUCE M. STEPHENS

CONTEMPLATION on the Christian Trinity has excited the most profound emotion and stimulated the highest thought, while simultaneously precipitating some of the most bitter controversy in Christian history. The many faces of the doctrine of the Trinity have exhibited themselves with kaleidoscopic variety ranging from vitality to neglect, from use to abuse, from respect to disdain. From the fourth century onward the enigma of the Trinity has left its mark across the pages of Christian doctrine as thinkers have struggled by means of this doctrine to express the transcendence and the immanence of God in terms that adumbrate both the oneness of God and the distinction of persons in the Godhead. Little wonder that the history of this doctrine has not been characterized by unanimity of opinion.

Nowhere is this perhaps more evident than in the storm of controversy that erupted in New England in the eighteenth and early nineteenth century over the doctrine of the Trinity. The course of the controversy ran the gambit from name-calling to significant contributions to the history of doctrine, and even drew those outside New England into the debates. Most notable among these outsiders is Samuel Miller (1769-1850), guardian of orthodoxy who occupied the chair of ecclesiastical history and church government in the Theological Seminary of the Presbyterian Church

at Princeton, New Jersey. It will be necessary briefly to sketch the background of the trinitarian controversy prior to Miller's entry into it, and then we may examine his contribution.

I

An opposition to trinitarianism nourished by English influences had been growing in New England throughout the eighteenth century, bringing to the fore, problems centering around the doctrine of the Trinity.¹ From Jonathan Mayhew (1720-1766) to Charles Chauncy (1705-1787) to James Freeman (1759-1835), the trend toward anti-trinitarian views became stronger. King's Chapel, the oldest Anglican church in New England, purged its liturgy of trinitarian references in 1785, and many notable Boston clergymen were showing something less than enthusiasm for the doctrine of the Trinity, although not openly embracing Unitarianism. To the other side, those faithful to the theology of Jonathan Edwards (1703-1758),² most notably Joseph Bell-

¹ For background of this development see Conrad Wright, *The Beginnings of Unitarianism in America*. (Boston, 1955)

² Edwards' views on the Trinity are contained most explicitly in three essays: *An Unpublished Essay of Edwards on the Trinity*, ed. by George P. Fisher (New York, 1903); *Observations Concerning the Scripture Economy of the Trinity and Covenant of Redemption*, ed. Egbert C. Smyth (New York, 1880); and *Treatise on Grace*, in *Selections from the*

amy (1719-1790)³ and Samuel Hopkins (1721-1803),⁴ sought with some effort to maintain the doctrine of the Trinity as an item of orthodoxy, but even the Edwardeans could not hold back the wave of the future, especially after this school drifted into a virtual tri-theism in the theology of Nathanael Emmons (1745-1840).⁵

The appointment of the liberal Henry Ware to the Hollis Chair of Divinity at Harvard in 1805, was a signal to all that change was imminent. The culmination of this theological development came in William Ellery Channing's famous Baltimore sermon on "Unitarian Christianity," delivered in 1819.⁶ Channing simply stated that the Unitarian view of God centered in belief in the unity of God and the simplicity of the Deity. To be sure, the orthodox also believed in one God but, according to Channing, they were in effect tri-theists since they held that the three persons in the Godhead "love each other, converse with each other and delight in each other's society."⁷ Elsewhere Channing

Unpublished Writings of Jonathan Edwards, ed. Alexander Grosart (Edinburgh 1865). These three essays have been edited and introduced by Paul Helm in a recent publication. (London: James Clarke & Co., Ltd., 1971).

³ Bellamy did not write a separate piece on the trinity, although his views may be gleaned from his *True Religion Delineated in Works* (New York, 1811) Vol. 1; and in "A Treatise on the Divinity of Christ," *Works*, Vol. II, p. 465 ff.

⁴ Samuel Hopkins, *System of Doctrines* (Boston, 1811) contains a short section on the trinity, pp. 80 ff.

⁵ See the *Works of Nathaniel Emmons*, ed. by Jacob Ide (Boston, 1842), vol. IV, pp. 105 f.

⁶ William Ellery Channing, "Unitarian Christianity" in *Works*, I Vol. ed. (Boston, 1877), p. 367 ff.

⁷ *Ibid.*, p. 369.

stated that he preached "as if the Trinity never existed," for he found the prevailing trinitarianism to be both "irrational and unscriptural."

This Unitarian manifesto was not to go unchallenged, and from his chair of sacred literature at Andover Seminary, Moses Stuart (1780-1852) was aroused to answer Channing. He accused the Federal Street pastor of misrepresenting the views of New England trinitarians, especially regarding the use of the term "persons" as related to the Trinity. This term, urged Stuart, is not used in a literal sense but "merely to designate our belief of a real distinction in the Godhead; and *not* to describe independent, conscious beings possessing separate and equal essences and perfections."⁸ Beyond this Stuart will not venture in defining the term "persons," and he will not follow into the land of vain-glory those insistent upon defining the *interior* of the Godhead. This was the mistake of the Nicene Fathers whose doctrine of the eternal generation of the Son as a Christological implication of the doctrine of the Trinity Stuart viewed as nothing short of "a palpable contradiction of language."

This casting of aspersion upon the Nicene Creed aroused dissension within orthodox ranks and opened the way for the Princeton historian's entry into the controversy. Samuel Miller kept a watchful eye on developments to the North, particularly at Andover Seminary, and with considerable consternation discerned an erosion of orthodoxy by the tides of liberal theology. In par-

⁸ Moses Stuart, *Letters to the Rev. William E. Channing, Containing Remarks on His Sermon Recently Preached and Published at Baltimore* (Andover, 1819), p. 22.

ticular, Miller, was upset with Moses Stuart and his showing against the Unitarians, and sensed that if Andover was to be the Northern breakwater against liberalism, its foundations needed shoring. In short, he was prepared to carry a brief for consistent Calvinism whenever necessary to show that a Unitarian conception of God is insufficient to express the full majesty and glory of the Christian understanding of God. Only the doctrine of the Trinity can do full justice to the God who is both hidden and revealed, and to man, who is a creature of both reason and will.

II

Samuel Miller's⁹ every word and action breathed orthodoxy, a heritage which he traced back to his sugar-refining whiskey-distilling Scottish Presbyterian grandfather. Miller's early intellectual development took place at home, before he entered the University of Pennsylvania for his senior year of college, following which he studied theology for a brief period with the Reverend Charles Nesbit of Dickinson College. Before age thirty he had held the two most influential Presbyterian pulpits in New York City and Philadelphia. He was a natural candidate when the trustees of the new Seminary at Princeton went searching for a professor of church history. Miller accepted the challenge of this post which he as-

sumed in 1813, and for thirty-six years lent his extraordinary energy and urbane manner to the cause of consistent Calvinism at Princeton. A man of exacting precision in speech and action, Miller ordered the details of every day to permit several long addresses each week, prolonged pastoral calls, voluminous correspondence, and numerous publications in book and periodical form. A conversationalist of wit and perception, his company was sought in a wide variety of circles. The most famous of his publications, *A History of the Eighteenth Century*,¹⁰ earned him notoriety among intellectuals because of the breadth of learning displayed in the book's account of the progress of both the sciences and the humanities.

Miller is alarmed by Stuart's presentation of the orthodox cause against Channing. His own *Letters on Unitarianism Addressed to the Members of the First Presbyterian Church in Baltimore*, were a determined effort to stave off the growth of Unitarianism on non-New England soil. Miller is not so polite as Stuart in his handling of the Unitarians: they are infidels, promulgators of "a system of error which I have no hesitation in considering as the most delusive and dangerous of all that have ever assumed the Christian name."¹¹ Miller is unyielding, quite unlike Stuart whose *Letters* to Channing at least open on a conciliatory note. But to the old Calvinist "the system of the Unitarians is nothing less than a total denial and

⁹ For biographical material on Samuel Miller see *The Dictionary of American Biography*; Samuel Miller, *The Life of Samuel Miller* (Philadelphia, 1866); John De Witt, "The Intellectual Life of Samuel Miller," *Princeton Theological Review* (April, 1905), p. 168ff.; Margaret Miller, "Writings of Rev. Samuel Miller, D.D." *Princeton Theological Review*, IX (October, 1911), pp. 616-636.

¹⁰ Samuel Miller, *A Brief Retrospect of the Eighteenth Century* (New York, 1803), 2 vols.

¹¹ Samuel Miller, *Letters on Unitarianism, Addressed to the Members of the First Presbyterian Church in the City of Baltimore* (Trenton, 1821), p. 16.

subversion of the Christian religion . . . it is impossible for me to think of making terms with such a system."¹² The professor of ecclesiastical history, unlike the exegete, has a watchful eye for the "fatal allurements" of heresy.

By the Unitarians, Miller means "those who reject the Bible doctrine of *Trinity in Unity*; who contend that there is in Jehovah but one Person, as well as one essence; and who with the doctrine of the Trinity, reject all the other peculiar and fundamental doctrines of the gospel."¹³ Again, those who would tend to view the doctrine of the Trinity between Edwards and Bushnell as an issue that is not really substantive, but merely provides a front for anthropological debates, may do well to re-examine both the period and the doctrine here under consideration. Nothing less than the whole of the gospel and the uniquely Christian understanding of God is at stake, and the men whom we have discussed so far, and now including Samuel Miller, had a sense of this as they addressed themselves to the problem. To be sure, with Miller the polemics become at points somewhat acrid, but the point here is the substantive seriousness of the issue. Miller sees the issue between the Orthodox and the Unitarians as of "vital and awful import. It is a controversy which relates to nothing less than the object of our worship and the foundation of our hope."¹⁴

To expound the virtues of orthodoxy against a system that differs but little from infidelity and Deism now becomes Miller's *raison d' être*. They who in their

enlightenment would revolt against the mystery of the Trinity have really little comprehension of the essence of things. Mystery surrounds us; it is the very stuff of the life of God and the life of man. The doctrine of the Trinity is a superb example of the mysteriousness of existence. We are "utterly unable to comprehend it. We do not suppose that any man on earth ever did or ever can understand this august mystery."¹⁵ From the outset, Miller makes it clear that no right-thinking orthodox trinitarian has ever denied the unity of God; this is as essential to the Trinitarian as to the Unitarian cause. But "before any one undertakes to decide that a Trinity of Persons in God is inconsistent with the Divine Unity, he ought to be able to tell us what Unity is."¹⁶ This, of course, is an argument used by Stuart, the case being that no Unitarian has ever been able positively to define unity; therefore, if he cannot tell what he means by unity when it is ascribed to God, "We surely cannot be prepared to decide how far a Trinity of Persons in the Divine Essence is inconsistent with it, and involves anything like an absurdity or contradiction."¹⁷ Further, no trinitarian in full possession of his senses ever said that God is one in the same way that he is three. "God is not three and one in the same sense. Unity refers to one respect, and the trinity to another. This is not explained, but received as a fact of mystery."¹⁸ This is clearly in opposition to Nathanael Emmons, who saw the mystery less in the trinity than in the

¹² *Ibid.*, p. 78.

¹³ *Ibid.*, p. 82.

¹⁴ *Ibid.*, p. 83.

¹⁵ *Ibid.*, p. 84. Emmons had reduced the mystery of the Trinity to a fact within a system of theology.

¹² *Ibid.*, p. 19.

¹³ *Ibid.*, p. 21.

¹⁴ *Ibid.*, p. 34.

unity of God, and more as a problem to be solved by rational creatures than a mystery to be received by sinful men. Miller is reminding his brethren to the north that the Trinity is not strictly a matter of logicality, but of experience; it is a matter of some considerable practical import.

As to the difficult term "person," Miller admits along with Stuart that we do not know precisely what kind of distinction is expressed by this word, but he does offer an attempt at a positive definition:

We utterly deny that we mean by it three distinct independent beings; for we believe that there is but one God. But we mean to express by it a certain (to us mysterious) threefold mode of existence, in the one living and true God, which carries with it the idea of an ineffably glorious society in the Godhead, and lays a foundation for the use of the personal pronouns I, Thou, He in that ever-blessed society.¹⁹

This is an important passage in which a number of things emerge. First, Miller is rejecting Emmons' idea of three independent wills and consciousnesses in the Godhead; this is a virtual tri-theism, and as we shall see, he is suspicious of New England as a breeding ground of tri-theism because of its failure properly to hold to the immanent Trinity. Even Stuart is not outside the pale of his suspicions at this point. Secondly, the balance of the immanent and the economic Trinity is as clearly and succinctly stated here as in any major figure since Edwards. The theme of "an ineffably glorious society in the Godhead" and "a

certain (to us mysterious) threefold mode of existence" are brought together in a convincing, if not always elaborated, manner. The tension of God in himself and God related is central to the doctrine of the Trinity, a fact which Miller has discerned from his careful reading of Edwards. Miller wrote a biography of Edwards in which his esteem for the latter is obvious; he had a thorough knowledge of Edwards' published works, and it is through Miller that Edwards' thought is kept alive at Princeton, especially on the doctrine of the Trinity and the covenant of redemption.

The "threefold mode of existence" presupposes an inner-trinitarian society of persons existing from eternity. Thus, the second person of the Trinity is eternally begotten, without derivation or posterity, he is eternally Son. Miller's favorite analogy, borrowed from Edwards, is that of the sun, which has never existed without sending out beams of light;²⁰ so from the beginning the Father has never existed without the Son and the Spirit. In other words, God is both being and act, as the eternal generation of the Son and the eternal procession of the Spirit attest. As both act and being, God in himself is not something other than God in relation; in both cases he is triune. To deny this, as some latter-day Unitarians and German theologians do, is to call into question the doctrine of the Trinity, the divinity of Christ, and finally, the very ground of revelation itself.

The Trinity, as Miller perceives it, is

¹⁹ *Ibid.*, p. 86.

²⁰ Samuel Miller, *Letters on the Eternal Sonship of Christ, Addressed to the Rev. Professor Stuart, of Andover* (Philadelphia, 1823), p. 260.

primarily a historical doctrine of the church based upon the witness of Scripture and attested to by the most learned and pious men through all ages. The Creeds of the church, which are not to be treated lightly, from the very earliest attest to the Trinity. He has no fear in branding as heretics those who deviate from the established creeds of the church. Heresy is in fact, a profitable study for it demonstrates that against which the orthodox formulations were forged, especially in the first four centuries. Nicea in this respect is a classic example of the solemn judgment of the "whole church," and not just the individual opinions of a few clerics on the divinity of Christ. Very early the church decided for the divinity of Christ and for the Trinity, and now is no time to defect from these ancient standards of faith. Clearly, Miller is upset with Stuart's handling of the Nicene Creed, a point which he makes most emphatically in his matriculation discourse entitled "The Utility and Importance of Creeds and Confessions" delivered before the student body of Princeton Seminary. Creeds are an indispensable necessity to the life and thought of the church because "soundness in the faith cannot be left to the understanding and recollection of each individual."²¹ The unity and purity of the visible church is grounded in her creeds and confessions, and the inexcusable neglect of the study of the history of doctrine contained in these creeds inevitably gives rise to Unitarianism and other forms of heresy. This certainly is no time for the orthodox to

hang their harps on a willow and sit by the waters of Babylon while all around them heresy is running wild. The line can be held by ecclesiastical adherence to and enforcement of the creeds of the church.

I cannot recollect a single instance in all antiquity in which an individual, or body of individuals, who were known to deny the Trinity of Persons in the Godhead, the true and proper Divinity of the Saviour, or the Person and Divinity of the Holy Spirit, were regarded as Christians, or were suffered to remain in the communion of the church.²²

The implication is that if the Congregationalists of New England are not prepared to enforce the Creeds, the Presbyterians are. And the point obviously toward which Miller is driving is that the Unitarians are not Christians —that they "are decent and sober Deists in disguise, that their preaching is to be avoided as blasphemy, their publications abhorred as pestiferous, their ordinances to be held as unworthy of regard as Christian institutions."²³

Some of Miller's most violent attacks on Unitarianism are reserved for his discussion of their principles of Scriptural interpretation. The Unitarians' constant appeal to Scripture is a "mere illusion," and their treatment of it "one of the most conclusive evidences of the vital rottenness of their system."²⁴ They are charged with elevating reason over revelation, thereby rejecting the inspiration of Scripture and opening the door to utterly implausible interpretations.

²¹ Samuel Miller, *Utility and Importance of Creeds and Confessions* (Princeton, 1824) p. 13. Miller may be reminding Stuart of his own subscription to the famed Andover Creed.

²² Miller, *Letters on Unitarianism*, op. cit., p. 169.

²³ *Ibid.*, p. 285.

²⁴ *Ibid.*, p. 109.

They have, for example, pre-determined that the doctrine of the Trinity cannot be true, they have *a-priori* decided that such a doctrine does not become God to reveal. A man with Miller's high regard for Scottish "common sense" is ruthless in his criticism of those whose principles of Scriptural interpretation turn the reading of the Bible into "a cold intellectual exercise." In fact, the simplest peasant armed only with common sense can read the Scriptures and arrive at the plain teaching of a Trinity and, for that matter, all the other simple truths of the Bible. It may very well be that biblical criticism has arrived and taken root in New England; it is about to do neither at Princeton, which will remain a seat of orthodoxy and common sense. Miller is defending "an orthodox world that New England had not denied, but had with even more decisive effect merely forgotten."²⁵

III

Miller's *Letters on Unitarianism* make it clear in no uncertain terms that he viewed the liberal theology of New England as destructive of the Christian faith. He made known his suspicion of all New England theology and its failure rigidly to adhere to the great doctrines of the gospel, most notably the doctrine of the Trinity on which all else is founded. He was uneasy about Emmons' treatment of the Trinity which broke the covenant of redemption into three different relations of believers to the Father, the Son and the Holy Ghost.

²⁵ John O. Nelson, "The Rise of the Princeton Theology: A Genetic Study of American Presbyterianism until 1850" (unpublished Ph.D. dissertation, Yale University, 1935), p. 287.

He watched with horror the inevitable rise of Unitarianism and Channing's treatment of the doctrine of the Trinity "as if no such doctrine had ever been known." And finally, he was quite unhappy as Moses Stuart attempted a reconstruction which as Miller saw it, was open both to the charge of Sabellianism and tri-theism. All of these things are in suspension as Miller, urged on by many of his orthodox Presbyterian colleagues, takes up the cause in his *Letters on the Eternal Sonship of Christ addressed to the Rev. Professor Stuart of Andover*.

Miller, of course, had read with extreme care Stuart's own *Letters* addressed to him on the subject at hand. The common medium of polemics was "Letters," which actually constituted chapters in a book and not a series of individual exchanges over a period of time. Naturally, "letters" seemed to be a gentlemanly way of carrying on a theological discussion while at the same time serving to arouse the curiosity of the general public as to what was being exchanged between two notable figures. They are then both personal and designed to capture as wide an audience as possible, while at the same time permitting the principles to conduct the exchange as "gentlemen and Christians."

Miller opens in the customary manner of thanking his partner in dialogue for conducting the exchange on such a high level. With this polemical nicety discharged, however, he states blankly: "Your arguments have totally failed of convincing me that the positions which I laid down are untenable."²⁶ As to the

²⁶ Miller, *Letters on the Eternal Sonship of Christ . . . , op. cit.*, p. 14.

matter of eternal Sonship the orthodox of Princeton regard it as a "highly important" one, and despite what the "orthodox" brethren of the North may say, "the Presbyterians by no means consider it a matter of small moment."²⁷ Miller had read Stuart's *Letters to Channing*, and "I must confess that my pleasure in perusing them suffered considerable deduction on account of several things which they contained."²⁸ Among these "several things" is a denial of the doctrine of the eternal generation of the Son, resulting in "a concession to the enemies of truth which could not fail to impair the strength of your cause;"²⁹ in other words, Stuart has placed in the hands of the Unitarians weapons that will surely be used against him.

Miller summons Stuart to examine the history of New England theology and see if he is not departing from the faith of his fathers in rejecting the eternal Sonship of Christ. An examination of the theology of Edwards, Bellamy and Hopkins reveals that they held strongly to the doctrine of eternal Sonship. The notable exception to this line is "the acute and venerable Dr. Emmons," but as we have noted, Miller has serious questions about Emmons' theology. As to what proportion of the New England clergy currently reject the eternal Sonship of Christ, Miller confesses he has no way of knowing. What he is suggesting is that New England theology, beginning with Emmons, has wandered not only from the standard doctrine of the historic church but from its own historic standards. This "rage for

novelty and ardent love of originality is an unhappy symptom."³⁰

If it was said of Miller that never a fresh wind of doctrine blew through his brain, he would be delighted. He has no ideas of making any innovations, but only to defend the faith of the apostles and the fathers. In this, he is not convinced as Stuart is, that there is a variance between Scripture and Creed. The weight of Stuart's objection to Nicea is that it contains a subordination of the second person of the Trinity, and indeed this is the point at which all defenders of Nicea must take their stand. But Miller assures Stuart that the notion of a derived and dependent God is equally abhorrent to both men and that he, too, objects to any personal and eternal subordination of the Son. He attempts then to make the case that the doctrine of eternal generation is designed to combat the notion of subordination.

The task is to arrive at a positive definition of Sonship, which Miller grounds in the idea of a necessary generation. The Sonship of Christ is not a voluntary act of God's will; it is a necessary act of God's being. The ontological foundation for the Trinity is in the very being of the Godhead itself. As to eternal Sonship, "I do not suppose that it is something contingent, or that it might have been different from what it is."³¹ Miller throughout is fighting off what he detects as Sabellian tendencies in Stuart's views. Sonship does not just come about by God's act; it is a part of God's being which is one with His acting, that the second person of the Trinity should be eternally generated.

²⁷ *Ibid.*, p. 23.

²⁸ *Ibid.*, p. 16.

²⁹ *Ibid.*, p. 16f.

³⁰ *Ibid.*, p. 27.

³¹ *Ibid.*, p. 40.

The question is, of what are the titles Father and Son properly expressive: an "official character" assumed in time or the necessary and eternal relations of the first two persons of the Trinity? There is no doubt where Miller stands: "The Father is Father *as such*, and the Son is Son *as such*, not by incarnation, adoption, or office, but by nature."³²

There is then no question of subordination in the eternally generative act of the Godhead.

(a)

With Stuart's chief objection to the doctrine of eternal Sonship now aside, Miller turns to founding a Scriptural basis for the doctrine, which also gives him occasion to criticize some of Stuart's principles of interpretation. Agreeing with Stuart that "What saith the Scriptures?" is the final criterion, Miller promptly proceeds on this basis to arrive at quite different conclusions than Stuart. As we have noted, the Princeton historian has nothing but contempt for German biblical criticism, and hints that its arrival on the American scene is not unrelated to the rise of Unitarianism in New England. As to some of Stuart's own work in this area, "wherein the spirit of it differs from the principles of interpretation avowed and acted upon by our Unitarian neighbors, I acknowledge my utter inability to perceive."³³

Miller's first line of Scriptural defense for eternal Sonship is that it is a doctrine of revelation. How else are we to know God, for certainly revelation evaporates if the titles Father and Son are commenced only in time. What evidence would we then have that God has

not held something back, that he is not something else? Is the Trinity to be applied only to God in his revelation and not to God in himself? The character of Christian revelation as Miller perceives it is Trinitarian, and the strain of modalism in Stuart's thought calls the reality and ultimacy of revelation into question.

If God in his very being is triune, then the distinctions and relations of the Godhead are eternal. Without this eternal distinction of the persons in the Godhead whereby each has some peculiar relation to the others, an incredible confusion results. To deny the eternal Sonship of the second person of the Trinity leaves the first person without a title, and how then are we to know God? Logic and revelational exigency demand the eternal generation of the Son and the eternal procession of the Spirit to protect the essential character and relations of the Godhead. To ascribe the titles Father, Son and Holy Spirit because of any work that takes place in time, at best, places in jeopardy the triune nature of God, and at worst, distorts the nature of the economy of redemption.

I have always supposed that the principle object of the economy of redemption was to glorify the triune God, by manifesting the appropriate or eternal distinctions of the Godhead; by shewing forth the true glory of God, as He is in Himself, more illustriously than it ever was or can be exhibited in any other way.³⁴

The influence of Edwards is clear at this point. The summoning of Edwards to Princeton was perhaps a kind of

³² *Ibid.*, p. 38.

³³ *Ibid.*, p. 47.

³⁴ *Ibid.*, p. 52.

archetypal event; it appears to be the one place where his teaching at least on the Trinity, and the economy of redemption was kept alive, and that by men who did not have access to his manuscripts!

Miller is reminding Stuart that the Trinity must have its soteriological side, that it cannot be reduced to a matter of "distinctions" in the Godhead. New England theology's quest for logicality had lost sight of this. The breakdown in the doctrine of the Atonement in New England theology may very well be traced to the severing of the doctrine of the Trinity and the covenant of redemption. Where these split, the Trinity drifts off into some obscure corner of a theological "system" as a piece of logicality, while the covenant of redemption becomes increasingly a question of what God can or cannot do in consistency with the demands of his justice and mercy. Consequently, both the glory of God and the work of redemption are lessened, or as Miller suggests:

The work of redemption, instead of being designed to display the character of God, in his essential and everlasting glories; was merely intended to display his relations to a single inferior race of creatures.³⁵

God is neither just God in Himself, or God in relation; He is both. This is the paradox at the heart of the doctrine of the Trinity. The tension of the economic and immanent Trinity must be maintained; it is not a case of either/or but both/and. To maintain only the economic Trinity at the expense of the immanent Trinity does less than justice to the essential and eternal glory of God.

³⁵ *Ibid.*, p. 53.

To maintain only the immanent Trinity at the expense of the economic Trinity does less than justice to God in relation through the covenant of redemption. Miller is driving hard, and at this point assumes the upper hand in the debate. In fact, it may be noted that the changes in mind evident in Stuart's notes appended to his translation of the Schleiermacher essay may be traced as much to Miller as to Schleiermacher, but of course Stuart would never admit this.

(b)

A second line of development is Miller's dissatisfaction with Stuart's exegesis of the term "Son." The title Son is not some "official character" bestowed on the second person of the Trinity by virtue of this conception or resurrection, but He is Son prior to these and therefore equal to the Father. He is, in other words, eternally Son. To deny this undermines His true divinity, which in turn gives ground to the Unitarians. The *usus loquendi* of the phrase Son of God in the New Testament renders the second person equal with God in power and glory for it is a term pointing primarily to the divine and not the human nature of Christ. To deny eternal Sonship wrenches the tension of the immanent and economic Trinity by implying that there are two Sonships, one in eternity and one in time. Miller is quite unhappy with Stuart's failure to maintain the unity of the two natures of Christ, a failure resulting from his denial of the doctrine of eternal generation and issuing in a rather artificial distinction of Logos and Son. This too, can only give aid and comfort to the Unitarians.

Finally, that Sonship is not based on

Incarnation and, therefore, that the Trinity is not something that comes into being two thousand years ago, is evidenced in those passages of Scripture (e.g., John 3:16) which imply that the Father had a Son is the ground of the work of redemption. To deny this eternal paternal relationship of Father and Son, and to reduce it to some wooden Logos Christology lacking genuine feelings is, as Miller sees it, "a representation that appears to me strange and unaccountable to the last degree."³⁶ Stuart has overlooked the relational terms contained in the New Testament; even the Unitarians do not make this error. The point is to see that these relations of the persons of the Trinity are not only temporal, but also eternal.

Again, Miller has the upper hand in the debate, for while Stuart spoke a great deal about distinctions, he spoke little of relations in the Godhead; in fact he found the idea repulsive. The conclusion is reached that

denying the doctrine of the eternal Sonship of Christ, is not a mere insulated point in theology; that it bears extensive and by no means uninteresting relations; that it breaks up a system; that it invades pretty seriously the matter as well as the phraseology of established creeds; and that it leaves us without any titles or language which seem adapted to express close and endearing *relation* between the Persons of the ever blessed Trinity.³⁷

It is the neglect of the immanent trinity that Miller is objecting to at this point, the inner-trinitarian relations of the Godhead. As he reads Stuart

there would seem to be *no relation* at all between the Persons of the Trinity; that is, there seem to be no titles or representations, on your plan, which indicate related states between these Persons. . . . In short, you seem to me to exhibit and to leave the subject, as to this point, under an aspect altogether unfriendly to Scriptural views of related Persons in one Triune Jehovah; and calculated to favor either Sabellianism on the one hand, or Tritheism on the other.³⁸

These are serious charges for one orthodox brother to be hurling at another, but Miller is convinced he can document them and trace the source of both to the denial of eternal generation. The failure to see that Sonship is constitutive of the second person of the Trinity from eternity, and not an attribute, commenced in time, is a common failure of Sabellians. As to the charge of tritheism

you appear to me to maintain that if the Logos be God, equal with the Father, he must be a completely separate independent Being, and that each Person of the adorable Trinity, must be possessed of a separate and complex divine character, independently of the other two. But I cannot perceive how this can be maintained without believing in three Gods.³⁹

Stuart had taken some pains to disassociate his views from those of Nathanael Emmons on the doctrine of the Trinity, but Miller is here trying to link Stuart with this heritage. He is convinced that the latter's enthusiasm to protect the divinity of the Logos has plunged him into tritheism, for he attributes to the

³⁶ *Ibid.*, p. 71.

³⁷ *Ibid.*, p. 74.

³⁸ *Ibid.*, p. 76.

³⁹ *Ibid.*, p. 106.

Logos a self-existence and independence which only the three persons of the trinity together constitute. To suggest that any one of the three persons may subsist "absolutely independent of the other two" denies the idea of three in one and undercuts the doctrine of the Trinity. At this point Princeton and Andover, the twin citadels of orthodoxy, are separated not only geographically but theologically.

IV

Convinced that the evidence of Scripture is overwhelmingly on his side, the historian is undaunted by the exegete's plea that patristics be left behind, and he turns to a detailed consideration of the early fathers. Again, the evidence from the ante-Nicene fathers favors eternal Sonship, for the Son does not suddenly come into being just prior to creation as the instrument of God's creative act, any more than he becomes incarnate just prior to redemption as the instrument of God's redemptive act. The creative and redemptive attributes of God do not at some point in history suddenly become persons; God is eternally and essentially three persons in one. The immanent trinity consists not merely of attributes which become manifestations in time through the economic trinity of persons, but the immanent trinity consists truly and really of persons also. The Godhead exists eternally and essentially as persons.

In the treatment of the patristic material the Princeton historian displays his prowess. Stuart has, in Miller's estimation, reduced the early fathers to a kind of "patristical Unitarianism." Following a lengthy examination of the Fathers from Ignatius to Cyprian, Mil-

ler concludes that "everything looks to me like a belief in eternal Sonship."¹⁰ The evidence of the Fathers is against a mere antemundane coming forth of the second person of the Trinity to engage in creation and redemption. The fact is that eternal generation was and is a part of the orthodox teaching of the church from the Council of Nicea to the present. Perhaps the language chosen to express this eternal unity of substance and distinction of persons in the Godhead was not always the most fortunate; nevertheless, on the whole, it is good. Of those who have rejected the eternal Sonship of Christ, only the Arian and more recently the Unitarians can be cited, and they, of course, are heretics. Miller does not want to suggest guilt by association of his "dear friend" at Andover, but only to make his own position crystal clear:

I should certainly feel extremely reluctant to discard a doctrine, which has so long and so generally been considered as making a part of the form of sound word once delivered to the saints, and which has been incorporated with all the creeds and confessions of the orthodox, so far as I can now call to mind, at least from the Council of Nice to the present day.¹¹

At Princeton, the history of doctrine still held sway over the innovations of biblical criticism.

The style of epistolary polemics dictates that before delivering the concluding remarks, it is customary to answer objection to one's position. Stuart's main objection to eternal Sonship is that he cannot understand such a "palpable con-

¹⁰ *Ibid.*, p. 218.

¹¹ *Ibid.*, p. 244.

tradiction." But how is this doctrine in any way more mysterious than the doctrine of the trinity, the omnipresence of God, or for that matter, than any doctrine of Scripture? Further, the distinction which Stuart had drawn between the mystery belonging to things and the mystery belonging to language is a spurious distinction which on closer consideration ought to be abandoned, for

if I understand the spirit of the argument founded on this distinction, it is precisely that which our Unitarian neighbors employ against the doctrine of the Trinity. . . . In vain we tell them, that the Persons in the Trinity are not three and one in the same sense; but that unity relates to one aspect of the divine subsistence, and the Trinity to another, both of which are alike beyond our comprehension.⁴²

The simple fact is that we are bound to use language which conveys very inadequate ideas to our minds of the things we are trying to express in speaking of the Trinity. The mystery, though, is in the Trinity, not in the language used to express it; New England may launch investigations into the theory of language if it desires, but Princeton is not going to follow suit. Human analogies are simply insufficient to illustrate the eternal Sonship of Christ; just as we know so little of generation among creatures so we are totally incapable of tracing the generation of the second person of the Trinity.

A second objection is that the Son is begotten by the Father's will, voluntarily and not necessarily. The venerable President Edwards had argued against this conception on the grounds that God

eternally and necessarily contemplates himself in the second person of the Trinity. Since God's being and act are one, it follows as a necessity of his nature that He eternally generates Himself in the second person of the Trinity, and in turn eternally proceeds in the third person of the Trinity. God both *is* from eternity and *acts* from eternity, quite apart from creation and redemption. Therefore, an immanent trinity of persons eternally in relation is presupposed.

As to the objection that eternal generation implies subordination, Miller can only repeat what he has said before, that the Sonship of the second person is so unique and peculiar that neither inferiority nor subordination is implied. Quite the contrary, for Stuart's fear of subordinationism has led him into tritheism. He has attributed to the second person a separate and complete divinity which the persons of the Trinity do not possess alone but conjointly. Again, this is simply saying that Stuart has failed to understand the historic Orthodox doctrine of the Trinity. Contrary to Stuart's implication that eternal generation implies subordination and therefore Arian tendencies, Miller inquires

whether the opinion that the Sonship of Christ is not divine and eternal, but constituted by his incarnation and resurrection, is not often found in connection with Arian principles; and whether it does not have a natural alliance with them? Have not Unitarian sentiments, manifestly, had most prevalence in those parts of our country, in which these ideas of the Saviour's Sonship have been most widely diffused? . . . One great reason why so many of the clergy of New

⁴² *Ibid.*, p. 252.

England have 'turned aside to fables,' in reference to the person of the blessed Redeemer, is that large numbers of them have been so long in the habit of speculation on that mysterious subject with an unguarded freedom, that, before they were aware, they became inextricably entangled in the toils of fatal error . . . and if the same species of speculation should continue to operate and to spread, the cause of Unitarianism will gain ground in corresponding proportion.⁴³

Miller is aware that the rise of Unitarianism in New England cannot be traced exclusively to the demise of the doctrine of the eternal generation of the Son, "but that it is *one* and by *no means the least*, of the real causes, cannot possibly be doubted, when I attend to the history of theological sentiments in that section of our country."⁴⁴ He, in short, is highly suspicious of the New England propensity to theological speculation and the effect of this on practical piety. Indeed, it would be some time before New England pondered the theology of the intellect and of the feelings, and by that time it was too late.

Miller concludes his discussion by affirming again the importance of eternal Sonship as a guard against both Sabelianism and Tritheism. The dangers of introducing new doctrines and phraseology into the church at the expense of the established theological doctrines and language of the creeds are simply too great and must be resisted. Miller reiterates though, that he fears not so much Stuart's doctrinal position as some of the means employed in defending this position.

A number of your arguments; the strain of your principal objections; and the license which you indulge, in many cases, in the interpretation of Scripture—all savour so much of a school with which I should abhor the thought of associating your name, that I read them with not a little pain . . . yet if your name were removed from the title page and if the several passages in which you profess your firm belief in the Divinity of Christ, were expunged from your pamphlet, I should really suspect that it had come from some member of the Unitarian ranks, rather than from the midst of the Orthodox camp.⁴⁵

In the style of every good polemicist, Miller closes with the desire that his pen will not be active in this matter again. It was not, and as we have noted, it was these *Letters* that pushed Stuart to a more serious consideration of the immanent trinity. Miller had made his point, that both the persons and the relations in the Godhead are eternal; the Son is not Son just by office, but by nature and eternally. This was an important point of orthodoxy that needed funneling into the Arian environment of New England.

It should be remembered that this exchange between Princeton and Andover took place while Channing was in Boston boldly explaining to his parishioners their "likeness to God." Clearly, public consumption favored this, and the world of Samuel Miller was quietly forgotten. This does not, though, automatically reduce the *Letters* of Miller to irrelevance or historical curios. Miller was determined to demonstrate from both the

⁴³ *Ibid.*, p. 276-77.

⁴⁴ *Ibid.*, p. 278.

⁴⁵ *Ibid.*, p. 289-90.

history of doctrine and human experience that a Unitarian God is not sufficient. He recognized himself as a creature of both intellect and will, to which alone a trinitarian scheme would answer. He found in the doctrine of the Trinity a means to preserve both the integrity of the self and to speak of God's being in the world as well as beyond it. It was an admirable struggle, and students of the history of doctrine may learn from Miller the degree to

which important Christological and trinitarian issues figured in early nineteenth century American theology. The search for terminology suitable to thinking and speaking of Jesus Christ as God continued well into the nineteenth century and it was not, to its detriment, always informed by an expansive command of the history of doctrine which characterized the work of this Princeton apologist for orthodoxy.

On Getting and Keeping A Sense of Humor

by JAMES I. MCCORD

Since 1959 James I. McCord has served as President and Professor of Theology at Princeton Theological Seminary. A native of Texas, Dr. McCord is an alumnus of Austin College, Union Theological Seminary (Virginia), Harvard University and the University of Geneva. He is the recipient of many honorary degrees, the author of numerous articles and reviews for professional journals, and North American Area Secretary of the World Alliance of Reformed Churches (Presbyterian and Congregational).

Farewell Remarks to Graduating Class 1973

"He that sitteth in the heavens shall laugh." Psalm 2:4a

HE THAT sitteth in the heavens shall laugh," the Psalmist tells us. The Lord has a sense of humor. It is a divine quality that we mortals in this generation seem to have lost. We have become dour, grim, angry, and self-righteous.

This is not to say that the social and political scene has been conducive to laughter. Looking at the disparity between our pretensions and our performance, we can understand Lincoln's comment that it hurts too much to laugh and we are too old to cry. We belong to a decade that began by declaring war on poverty, vowing to end racism, promising peace with honor, and covenanting to redeem our cities. We had a dream, and we were told that there are technological tools to realize it. But something went wrong! In the pinch, our vaunted technicians could not even bug Watergate without being detected. By 1974 we have achieved maximum feasible failure, and we have become morose, humorless, and self-pitying.

And we should confess that our religion has not helped much, not even the faith of our fathers with its petty moralisms and legalisms and pious ve-

neer. We have offered the world a doctrine of man that speaks only of sin and nothing of the new life and freedom in Jesus Christ. We can understand Nietzsche's caustic remark that the Christian will have to look more saved before he will become creditable. The old-time religion, which some are always trying to reinstate, leaves the redeemed man no better off after he is saved. He knows then that if he enjoys doing something it must be sinful.

But humor, Peter Berger reminds us, is a signal of transcendence. "The comic reflects the imprisonment of the human spirit in the world." It is an affirmation of freedom, a claim to transcendence, an indication that no situation or system is able ultimately to contain the human spirit. Why else is political humor so prevalent in lands ruled by dictators? One of my dearest friends, in his lifetime the most brilliant humanist scholar in his country, was fired from his professorship, and the only charge against him was that he made too many jokes! He was too noble a person to take seriously the pettiness around him, and he exposed it and ridiculed it with his laughter.

The Psalmist is saying in this text that

humor is a matter of perspective. It enables us to see the pretentious and to recognize it for what it is. Also, it can help us see our own pretensions and safeguard us from pomposity. Is there anything more ludicrous than a pompous servant of the Word of God? Early American humor performed this service. It was earthy and deflating. Henry Steele Commager describes it as tending to exaggeration and extravagance, to the outrageous. It leveled the proud, those who aimed too high and got their come-uppance.

Humor can also blunt an attack and relativize an issue. This is Moltmann's point in *THEOLOGY OF PLAY*. Not everything you will face in your ministry will be a matter of life or death, and not every session or board of trustees will collapse like the walls of Jericho when you blow your trumpet. It is good to learn early that not every battle is Armageddon. A sense of humor can be a saving grace. It is always well to be reminded of Kierkegaard's dictum that we should relate ourselves relatively to the relative and absolutely to the Absolute.

This brings us to the basis of humor. From the Psalmist we learn that it is grounded in one's faith in God. It relates to the size of your world, to the nature of the stakes on which you are willing to risk your life, to how seriously you take God's sovereign power. It asks how free are you to serve Him with courage, abandon, and a will. The calculating and the professional are humorless. They cannot compute a joke. You will have noticed that the devil is taken seriously only by those who are threatened and frightened. In the Bible the devil is treated with humor. He is a pompous personage, boasting and pre-

tentious, but there are bounds around him and God knows, and men and women of faith know, that he is a joke.

But you are not threatened and frightened. You are redeemed men and women. You have been called to be servants of the great God. You have been set free of pretensions and banalities. You will be able to suffer with the afflicted because you know the joy and freedom in the Lord. Your humor, your theological perspective, may be your greatest gift to share with an uptight and fearful generation.

Keep your humor, keep the faith, and God bless you.

Farewell Remarks to Graduating Class 1975

WAITING for the BARBARIANS

Let me begin my farewell remarks by recalling a poem, "Waiting for the Barbarians," by the Greek writer, C. P. Cavafy. It contains the best description I know of the mood of the church and the nation today.

What are we waiting for, packed in the forum?

The barbarians are due here today.

Why isn't anything going on in the senate?

Why have the senators given up legislating?

Because the barbarians are coming today,

What's the point of senators and their laws now?

When the barbarians get here, they'll do the legislating.

Why did our emperor set out so early
to sit on his throne at the city's main gate,
in state, wearing the crown?

Because the barbarians are coming today
and the emperor's waiting to receive their leader.
He's even got a citation to give him,
loaded with titles and imposing names.

The poem goes on, the consuls and praetors are also paralyzed, and all the distinguished orators are silent. Then Cavafy continues:

Why this sudden bewilderment, this confusion?
(How serious everyone looks.)
Why are the streets and squares rapidly emptying,
everyone going home so lost in thought?

Because it's night and the barbarians haven't come.
And some people just in from the border say
there are no barbarians any longer.

Now what's going to happen to us without them?

The barbarians were a kind of solution.

As long as there are barbarians, there is always an easy solution! This has been our way of escaping responsibility, loading our borders with barbarians and waiting for them. A few years ago it was the frightened and reactionary right that we feared, the Joe McCarthys, and more recently it has been the romantic

and radical left, the Angela Davises. They were yesterday's excuses for doing nothing. Now there is the moral morass on the Potomac and confusion in the church—a solution!

While we wait, our problems burgeon, our cities fester, and our nation goes unchallenged. What is needed today is not another set of barbarians to point to as scapegoats, but a generation of leaders who can give an account of the hope that is in them.

This is my text for the Class of 1974. It is advice that comes from St. Peter. He was speaking against a background of growing pressure and opposition directed against the new Christian community. He urged his readers to "hold the Lord Christ in reverence in your hearts," and then he added a rule of Christian conduct: "Be always ready with your defense whenever you are called to account for the hope that is in you."

Our problem today is not societal pressure or political persecution as it was in the early church. In this country, and indeed throughout the First World, what is unique now is the absence of opposition. There is no powerful state attempting to claim the church for its ideology as did the Third Reich in the 1930s. There is no compelling philosophy that is an alternative to the Christian faith as was the heady materialism of the early years of this century. There is no dominant world view that offers a substitute for Christ. Our problem today is not without, but within. The people just in from the border tell us there are no barbarians any longer.

If there are no barbarians, then let me suggest that we do as Socrates did centuries ago, cease looking for a solution from without and begin to look within.

His decision marks a decisive shift in the history of human thought, so radical that Francis Cornford titles one of his books BEFORE AND AFTER SOCRATES. His predecessors had sought to find reality outside, in the nature of things, but Socrates noticed that they could not agree and tended to cancel one another out. His quest was for the good, the true, and the beautiful and it led to the exploration of the human spirit, to what a person is and to what he believes.

St. Peter suggests that the first requirement for the Christian is to know what he believes and why. The first priority is one's faith. What does Christ mean to you? Do you know? What does Christ mean to your people? Are you willing to help them find out? Who is the reality behind the Name that is above every name?

Many of you have been reading Karl Menninger's book, WHATEVER BECAME OF SIN? which includes his Stone Lectures delivered in Miller Chapel, and you have surely recognized that it is in large part autobiographical. It is the story of his own pilgrimage and has a special message for ministers. From many ministers in the Menninger Clinic in Topeka he heard a sad chorus with a recurring refrain, "What do I have to contribute?" They saw the physician had psychiatry and the social worker his behavioral skills, but they were uncertain about their own equipment. It was to answer this banal ques-

tion that this gallant Presbyterian elder wrote about the dimensions of human need that only the Gospel of Jesus Christ can supply. Your first requirement will be the clarity and integrity of your own confession.

If this first priority is met, then you will have a sense of direction for your ministry. The church today is confused by a lack of theological direction. We seem to be suffering from collective amnesia. Wherever we look, we find exhaustion. Everyone is going his own way, generally circular, each on his own ego trip, and now we have run out of gas. The greatest energy crisis today is not caused by the Arabs. It is spiritual; it is within.

Finally, your confession is the basis of your hope. Tertullian defined hope as "patience with the lamp lit." Alan Paton, writing out of South Africa, says, "To hope is to desire with expectation." And in ancient China when the great Emperor Yao was enthroned, a philosopher wrote, "Blow out the candles. The sun is up!" This is the basis of our hope, the sun that has risen and that shines in the face of Jesus Christ.

Do not go out of Princeton looking for a solution in order to escape responsibility. Go armed in the power of the Spirit to fulfill your calling as servants of the Word and agents of reconciliation. Seize the initiative, take the offensive, do not be overcome by the barbarians. They may not exist.

What You Say and Who You Are

Baccalaureate Sermon

by DAVID H. C. READ

Since 1956, David H. C. Read has been minister of the Madison Avenue Presbyterian Church, New York, N.Y. Dr. Read is an alumnus of the University of Edinburgh and has given many distinguished lectureships including the Lyman Beecher Lectures on Preaching (Yale University, 1973), Sent from God (Abingdon, 1974). This sermon was delivered during Princeton Seminary's 162nd Commencement activities, June 2, 1974.

*"For we preach not ourselves, but Christ Jesus the Lord;
and ourselves your servants for Jesus' sake."*

II Corinthians 4:5

IT HAS been said that a seminary is such a repository of theological wisdom because the freshmen keep bringing so much in and the graduates take so little out. I would paraphrase that by saying that most of us do enter a seminary with some very strong convictions which, in the course of a few years get stretched, scrutinized, modified, or mangled, so that we are apt to emerge amazed at our own ignorance, and dripping with reservations about those things we most surely believed. "Tharsei!" I am sure our Lord would say, "Cheer up." It is good to have our convictions put through the mill. If it doesn't happen at seminary it will probably happen later at a much worse time. I do not envy the man or woman who travels through the seminary years in a sealed compartment.

If I remember right most of you will be at the polysyllabic stage of theological thought and extremely aware of the complexities of the faith and its application to an equally complex world. You may have discovered that some of the simplicities that used to be dear to you have gotten lost among the existentialists, the form-critics, the demythologiz-

ers, and the convolutions of recent sociology. Let me, therefore, suggest that, while the old simplicities may well belong to that Garden of Eden to which there is no return (for the angel with the flaming sword still bars the way), there is a mature simplicity to be discovered as we move into the ministry of Christ's church with our theological antennae still alert but with a readiness to learn from our experience of the saints and sinners who make up the people of God. If we succumb to the temptation to jettison our theological equipment and relapse into some false simplicities, whether they be activist, pietist, or pseudo-psychological, we may make our little splash in the ecclesiastical pool but will never contribute to the building up of the Body of Christ. That only can be done by the man or woman who is prepared to battle through to the ultimate simplicities of the Gospel—"deep roots and firm foundations" of which the apostle speaks when he urges us to "be strong to grasp, with all God's people, what is the breadth and length and height and depth of the love of Christ."

The simplicity I am talking about is

that of great Christian scholars, capable of plunging us into the depths of theology and the ramifications of their specialty, whose final works often exhibit a clarity and lucidity of thought and language that reflect an untimely simple faith. I am thinking of the intellectual giants I knew in Scotland like W. P. Paterson, H. R. Mackintosh, and Donald Baillie whose latest sermons were models of simplicity and power. I am thinking of Archbishop Temple whose massive work on "Nature, Man, and God," could not conceal the man of plain and simple piety to be discovered in his meditations on the Fourth Gospel. And I am thinking, of course, of Karl Barth, whose answer to the bold seminarian who asked him if he could summarize the content of the greatest and most erudite theological opus of this century, his *Dogmatik*, in one sentence: "Jesus loves me, this I know, for the Bible tells me so."

So I am offering you today as a motto for your coming ministry the plainest, simplest statement of the preacher's task that I can find in the Bible: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." And I have summarized it in words of one syllable: "What you say and who you are."

Although I shall have what we normally call "preaching" in mind, I am remembering that the word here used is by no means limited in its meaning to the formal sermon of the liturgy. No less an authority than Kittel informs me that "*Kerussein* does not mean the delivery of a learned or hortatory discourse in well-chosen words and a pleasant voice. It is the declaration of an event." There are many other ways in which you and I are called to declare

the event of Christ besides that of expounding the Word from the pulpit, and I am aware that I may be speaking to some who see their future ministry in other fields than preaching. Yet the sermon, as many are re-discovering after the homiletic paralysis of the sixties, remains not only central in the upbuilding of any lively Christian community, but is a testing-ground for the faith of any minister of Christ. In the pulpit we discover, perhaps more vividly than anywhere else, what it means to be called to the ordained ministry of the Church. (And here let me interject that I hope you are not being carried away by the current tendency to question and to denigrate ministerial ordination. An emphasis on the "priesthood of all believers" could be salutary in reviving the truth that all lay people are ministers: at the moment it seems rather to foster the notion that all ministers are laymen. To those who look forward to ordination I commend the apostolic word: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.")

I

"We preach not ourselves but Christ Jesus the Lord." That is the basic affirmation about what we say. The first time I mounted a pulpit in ministerial robes and bands my eyes fell on a little brass plate fixed where only the preacher could see it. It read: "Sir, we would see Jesus," and I have tried to remember that ever since. The first duty of a preacher is to let Christ be seen.

"Not ourselves." How does that square with the definition of preaching as "truth through personality," and with

the sound principle that the pulpit is the *one* place in the liturgy where the person of the minister must clearly be in evidence? Are we being asked to strive for an elimination of the personal factor so that the preacher becomes merely a mouthpiece for the Church? Does it mean that our proclamation of the Gospel can be totally separated from the personality of the spokesman?—what we say from who we are? That way lies catastrophe, for nothing could be more damaging to the preaching office than some “*ex opere operato*” theory of the sermon whereby the personality of the preacher—his saintliness or rascality, his foibles and his oddities, his prejudices or his prayer-life—matter not at all. (I remember once in an elocution class one of our number being rebuked for speaking with a mournful ecclesiastical whine. “Sir,” he replied, “I am using the official voice of the Church of Scotland.”)

Every word of Jesus to his oddly-assorted band of disciples, every example of the apostles in action in the Early Church, and the overwhelmingly personal appeal of the Gospel itself, dictates that in the pulpit we must be ourselves, and neither a pale recording of the religious establishment nor a weak impersonation of some popular preacher. But we are not to *preach* ourselves, and there are more ways than one of doing just that.

The first is by being just plain egocentric. Unfortunately the preacher, especially if he is arousing some kind of a response, is more vulnerable than most public figures to the solicitations of the Ego, the Old Adam. He is exposed to the limelight like an actor, but unlike the actor he is shielded on the whole from adverse criticisms and never finds

himself torn to shreds in the Monday morning paper. He may, therefore, come to parade his personality in the pulpit and bask in the adulation of his fans. Here we have to walk that fine line between the soulless preaching that never offers an insight into the heart or experience of the speaker, and the sermon that glorifies the preacher rather than his Lord.

But another fine line is that between the prophetic voice boldly applying the Word of God to a contemporary crisis and the parading of the preacher’s social and political prejudices. There comes a time when a true preacher of the Gospel must declare his understanding of the Biblical judgment on a specific situation, but it is only too possible for the pulpit to be used for the propagation of our own prejudices or those of some group we are inclined to support. The question to be asked is always: “Is this, to the best of my belief, the Word of God at this moment—or is it the current orthodoxy of my political or theological cronies?” For we are not to preach “ourselves but Christ Jesus the Lord.” “Who is the real Lord?” we must constantly ask, “ourselves or Christ Jesus”? To ask that question is not to seek an escape from controversy, for to preach Christ Jesus as Lord is not to take refuge from a storm by withdrawing to acceptable pieties.

The proclamation of the Church, whether from the pulpit or elsewhere, can also be perverted by centering on “ourselves”—meaning the ecclesiastical institution. It is one thing to hold that the Church, as the Body of Christ on earth commands our loyalty and devotion: it is quite another to focus attention on the institution and proclaim its prestige, its programs, and its place in

society. I sometimes wonder if the epidemic of introspection that afflicts us today—the self-studies, the re-structurings, the agonizing over the “image” of the Church—are not an indication that we are in danger of being more devoted to preaching “ourselves” rather than Christ Jesus the Lord. The real renewal of the Church may not come till we cease to worship at the shrine of the Narcissus and concentrate on the proclamation of Christ himself. That may be what the Spirit is saying to the churches in these days of self-conscious ecclesiasticism.

What we say must be controlled by our submission to the Lordship of Christ, as he meets us both in the immediate presence of the Holy Spirit, and in the witness of the Scriptures. The preacher is a man or woman under authority, and is, therefore, not free to wander at will over the theological, psychological, or political landscape. The proclamation has a power and authority that derives, not from our innate abilities or acquired skills, but from the Word of God. What we say must be in our own words, genuine words, words of today, but by the sacramental action of the Spirit they may become at any time, for any person, the Word of the living God. The paradox of preaching is the paradox of the Incarnation—truly human *and* truly divine, and not some religious mumbo-jumbo in between. So we preach, but we preach not ourselves but Christ Jesus the Lord. And there is a lifetime of excitement and discovery in the practical exegesis of this text.

II

If anyone should claim to catch a whiff of arrogance or triumphalism in this concept of a human being daring

to proclaim with authority the Lordship of Christ, let me remind you of the second half of our text—“and ourselves your servants for Jesus’ sake.” To proclaim Christ Jesus, in word or in life, has nothing to do with lording it over the minds and conscience of others and dragooning men and women into the Kingdom. What we say, in any way we can, is “Christ Jesus is Lord.” But who are we that say it? Servants. Slaves. Menials. That is what we are according to the Word of God in the explicit words of Jesus himself. He has only one thing to say to those who act as religious bullies then and now: “Woe unto you . . . for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.” He tore away any delusions of grandeur among his own disciples with the words: “The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. *But ye shall not be so.*” As a symbol of respect for the office of an ambassador of Christ a man may be called “Eminence,” “Your Grace,” “Beatitude,” or God help us!—“Reverend,” but what he is is a servant, and the word “minister” let me remind you originally meant nothing more.

“Ourselves your servants.” That’s what we are. Just servants, to be at the disposal of our fellow men and women, to be ministers of healing for anyone who is in need without any concern for rank or color or religious conviction. But note that we are servants “for Jesus’ sake.” Those three words are not added as a conventional flourish but control the meaning of what is being said. To be a servant “for Jesus’ sake,” or “through Jesus” as the Greek reads, tells us something more about who we are.

First, it reminds us that our service is in the things of Christ—concerning his worship, his teaching, his compassion, his pastoral care. Paul had no thought of being at the beck and call of every crank with an axe to grind, or of dissipating his energies in the service of a hundred causes that claimed his attention. In every age the Christian ministry has been diverted to forms of service that are not directly related to the call of the Gospel. The servant “for Jesus’ sake” is not a freelance responding to any call upon his time and energies, and has constantly to ask: “Is this particular service part of my response ‘through Jesus’ or is it something better left to others?” Just as today any moral irregularity seems to be sanctioned with the blessed phrase “alternative life style,” so in the Church there is a tendency to embrace almost any activity as an alternative form of Christian service. I am certainly not damning everything that goes by the name of “experimental ministries”; I am just saying that we must be sure of our calling to be servants “for Jesus’ sake.”

But, most of all, these words recall us to the amazing grace that was revealed in the life and death of Jesus himself. We are servants “for Jesus’ sake” be-

cause that was how he came among us. “I am among you as he who serves”—that was the simple statement of the Son of God himself. I can never read without a thrill of wonder these astonishing words from the Fourth Gospel: “Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God . . . took a towel.” He—the Son of God—took a towel. That towel is the great sacrament of the Christian ministry. “If I then, your Lord and Master, have washed your feet; ye ought also to wash one another’s feet . . . the servant is not greater than his lord; neither is he that is sent greater than he who sent him. If ye know these things, happy are ye if ye do them.”

This, then, is the Lord, who sends us to preach and to serve. It is his self-giving, his sacrifice, his life for others, that we are to proclaim both in word and in deed. He determines what we say and who we are. In this one verse are hidden the mature simplicities by which the ministry of each one of us can be guided and controlled: “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.”

Moral Implications of Christian Faith in God

Sermon by EUGENE C. BLAKE

For four decades the name of Eugene Carson Blake has been associated with distinguished churchmanship both in America and abroad. A native of St. Louis, Mo., Dr. Blake is an alumnus of Princeton University and Princeton Theological Seminary. After parishes in New York City, Albany, N.Y., and Pasadena, Calif., he was elected Stated Clerk of the General Assembly of the United Presbyterian Church in 1951. From 1967 to 1972 he served as General Secretary of the World Council of Churches in Geneva. This sermon was delivered on April 21, in Washington, D.C., when Dr. Blake was the National Presbyterian Preacher for 1974.

"Every one who hears these words of mine and does them will be like a wise man who built his house upon the rock."

Matt. 7:24, RSV

THE very first word of my subject "Moral Implications of Christian Faith in God" is unpopular in our time and culture. *Moral* is apparently understood today by most sophisticated and many ordinary men and women to mean: moralistic, rigid, arrogant and hypocritical. Our Presbyterian tradition is a prime target for this kind of criticism from the secular world of today both in personal and political matters.

Presbyterians are considered by many to be particularly hung-up by the "Protestant Work Ethic" and to be supporters of "blue-nosed puritanism" with reference to personal and family morals. With regard to political morality two 20th Century American Presbyterians, Woodrow Wilson and John Foster Dulles, despite their political eminence, are widely thought of as having been rigid, moralistic, arrogant and even hypocritical.

In this Spring of 1974, it seemed to me that from this pulpit I am under some obligation to speak to you about morality as it is related to our Christian faith in God. For at this point in time there

is widespread confusion, polarization, and anxiety both in the nation and in the church generally, yes, and in the Presbyterian church in particular.

Moral comes from the Latin word "mores" which meant simply customs; that is, how people act and live. Secular thinking (that is non-religious thinking) is not at all sure that there is or should be any connection between morals and faith in God. Here we stand in opposition with what appears to be the majority position of present day American culture.

Out of our Christian tradition with its roots in prophetic Judaism, we Presbyterians have always held that faith in God, as revealed in the life, teaching, death and resurrection of Jesus of Nazareth, is always concerned equally with worship and morality. No religious tradition has been consistently more skeptical about *natural* human virtue while at the same time proclaiming that the grace, love, and forgiveness of God are available to all sinners who repent and turn to him. This is the basis of Christian hope even in 1974.

What then has been the reason for our "bad image" even among other Christian traditions than the Calvinistic of which we are an important American part. Generally speaking, I suggest to you and to myself that despite St. Paul, we have always had a legalistic tendency and we have generally been elitist as well.

Let me comment briefly on these two flaws in our specific Christian tradition.

1. We have too much thought of God's laws as legislative enactments and not enough as laws arising out of reality itself, as for example the law of gravity. So we have fallen into the habit of exhorting one another that we ought to do this or that rather than following Jesus' emphasis of "this is how it is."

2. Despite the fact that Calvinism has always stressed the initiative of God, and partly because of it, we have appeared to others to believe we thought of ourselves as a chosen people, an elite. Even when we have properly emphasized that we are chosen to serve and not because of our personal virtue or even our own choice, others have detected among us a kind of distasteful arrogance.

Let me then attempt this morning to relate Christian faith in God to morals. The text is found in Matthew's Gospel, the seventh chapter and the 24th verse: "Every one then who hears these words of mine and does them will be like a wise man who built his house upon a rock." This verse is found at the climax of Matthew's summary of Jesus' teaching about God and morals known to us as the "Sermon on the Mount." Nowhere in the Bible will you find much argument about whether or not God is. The Biblical question is always: "What is God like?" The amazing Christian conviction is that God is most like Jesus

of Nazareth. I have always felt that this conviction is the gospel, the good news we have to proclaim to an anxious world rather than to spend our time arguing the question as to whether Jesus is God. That God, the creator, the ground of our being, is really like Jesus is much harder to believe and act on in times like ours than is the classic theological belief that Jesus is the second person of the Trinity which is also our faith.

I do not have the time this morning to comment upon the whole of the Sermon on the Mount much less to apply it all to us and to our times. Let me rather take several familiar parts of it as illustrations of what Jesus taught, lived and died for, and therefore revealed, as to the character of God; and some of the moral implications of such a faith.

I

As my first illustration from the Sermon on the Mount let me comment upon prayer and worship as Jesus teaches his disciples and us about it. Perhaps the first thing to note is how Jesus connects acts of worship with human relations "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." Here is the greatest danger of organized religion: to *substitute* worship and cult for right human relationships. Like the Hebrew prophets before him, Jesus makes it clear that prayers and ritual are not an alternative for morality and ethics.

There is a second emphasis that Jesus makes which is troubling to all public worship of God such as that in which

we here are now engaged: Jesus warns religious people that private heartfelt prayer and anonymous generosity are better than public repetitions of traditional words and other open displays of piety. But does this mean that Christians should not gather together for common and community worship? I, for one do not believe so unless we allow our public practices to be a substitute for our private commitment. It is an ironic mark of this central difficulty of public worship that the most often repeated words in Christian services are the words of the Lord's Prayer which Jesus introduced in the context of his injunction "Do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words." And after telling us how to pray, he warns us God will not (or cannot) forgive us our trespasses unless we forgive the trespasses of others.

Any of us, elders or ministers, who plan and are responsible for the services in a church of the public worship of God, need to be sensitive to the needs of "all sorts and conditions of men," women, children and youth who are invited by our open doors to worship the God and Father of the Lord Jesus. To worship God together is to become a community of people who with all our differences, our varied sins, and different understandings, are visibly God's own people. Let us then look at three other emphases of the Sermon on the Mount which describe God's own people.

II

The most familiar part of the Sermon on the Mount is at the beginning commonly called the beatitudes. Here is a series of paradoxical promises of God's

blessings upon those human beings who are generally thought to be *unblessed* and *unfortunate*.

Jesus says that God's blessing is upon the poor not the rich, upon those who mourn their lost loved ones, upon those who are humble rather than proud, upon those who seek virtue rather than reward, upon the single minded rather than the subtle, upon those who make peace rather than win wars and upon those who suffer for the right even when it is unpopular. What Jesus is saying is that God will startle you with his blessing when you live beyond natural human expectation. Jesus is not "permissive" with regard to God's laws. He actually makes them tougher. He says that he came to fulfill law not to abrogate it. The gate to life is narrow and few will find it. He reminds us not to usurp God's place of Judge of others, lest we be so judged by them.

What are the present day implications of such a faith in such a God? I will illustrate with two current issues, one political and one personal. To make Christian faith credible our influence should be for general and unconditional amnesty for all the young men who are still paying a penalty by exile, imprisonment, or dishonorable discharges arising out of their violations of the draft laws and the code of military justice during the late but not yet generally lamented Viet Nam war. All of us, citizens, Congress, the Pentagon and the last several Presidents have shared in the guilt, but only these young men are being punished. Amnesty is not forgiveness. It is not selective, case by case, it has no conditions. It is a legal action abrogating legal penalty; an action which could go far towards the healing of our nation. After the American revolution, George

Washington granted amnesty to the Tories. After the War Between The States, Lincoln granted amnesty to those who had rebelled against the Union. Without that kind of generous use of sovereign power, our people will continue to be divided indefinitely. Who dares to be the judge? God sends his rain upon the just and the unjust. Those who have faith in this God should try to lead the nation to amnesty. The merciful use of power is never a bad precedent. For Christians to support amnesty today will do more than anything I know to improve our moralistic image.

Or in family life. Is a father or mother wrong, immoral and overpermissive who seeks to hold on to and support a son or daughter who has broken the law; any law—drugs, stealing, illicit sex relations or what not? Let me ask my rhetorical question in another way. Was the father or the elder brother right in his reception of the Prodigal Son? The weakness of the churches, our church included, is that often we do not act on clear moral implications of our professed faith.

III

Jesus teaches us that we should love our enemies. Then he makes his words very concrete. Pray for your persecutors. If anyone strikes you on one cheek, turn the other. If anyone sues you for your jacket, let him have your overcoat. If you are forced to go a mile, go a second mile as well. Give to those who beg from you or would borrow. Now when you make love apply to enemies and your response is good for evil, most of us can't take it. We know we don't do it, and most of us think it would be foolish if we did. And yet there it is. What is our answer as professing Christians?

Here is the heart of it. If God is like Jesus, as we profess, then what Jesus is saying is that he and the whole power of the universe is on the side of love. Love is the only force, the only power that does not create a counter force, a counter power against it. The world was made by God in this way. Unless we learn to live in God's way, we will destroy ourselves. St. Paul saw this and made it the heart of the morals he taught the first gentile Christians. "Repay no one evil for evil—if possible, *so far as it depends on you*, live peaceably with all. Beloved, never avenge yourselves—No, if your enemy is hungry, feed him. If he is thirsty, give him drink—Do not be overcome by evil, but overcome evil with good" (Rom. 12: 17-21). And in I Corinthians 13: "Love is patient and kind—Love does not insist on its own way.—Love bears all things, believes all things, hopes all things, endures all things. Love never fails" (vv 4-8).

One has only to repeat these central moral implications of our faith in God to realize why our fathers in the faith spoke of the universality of sin. "All have sinned and fallen short of the glory of God." That is why a Christian can never be proud of his virtue. That is why a Christian dare not take any comfort in that he is not as bad or at least any worse than others. That is why our nation has been shaken by Watergate, the corruption of the Presidency and the corruption of our common life. That is why we stand on the brink of disaster, all of us. That is why the world continues on the edge of nuclear destruction. We hate and fear the Russians and the Chinese. We don't trust them, but we forget, that for very good reasons, they don't trust us. That is why *détente* is

only the beginning of new world-wide political steps that we must support. Any other foreign policy is building a house upon the sand.

IV

Finally, let us examine what Jesus says about the root cause of human evil—the apostle said it was the love of money. Jesus said, “Do not lay up for yourselves treasures on earth—but lay up treasures in heaven—For where your treasure is, there will your heart be also.—You cannot serve God and mammon.”

As far as world politics is concerned, here is the problem. For over fifty years since the Russian Revolution, the so-called Christian civilization of the West has attacked the explicit Marxist materialism which is the ideology of that revolution. We were right in this. But while we were busy attacking the materialism of the Communists, we have so far forgotten our Christian faith in God and its moral implications that we have become more and more materialistic ourselves. More and more luxury, less and less austerity in food, clothes, houses, entertainment. I point the finger at no one more than I do at myself. This has become *our* way of life; that is my way of life and yours. Congress will vote no health program if it means visibly higher taxes in an election year. The President's vetoes are sure if legislation is aimed at profits of the establishment. No politician dares run against the material interests of the great majority of us. For too long we have been trying to serve God and mammon, and therefore violence and revolution have become part of the way of life everywhere. The rich are anxious; the poor are greedy; and those in between are schizophrenic.

Then comes Jesus' word of comfort to his followers. The good news of the gospel: “Therefore do not be anxious about your life, what you shall eat or what you shall drink, nor about your body what you shall put on—the gentiles seek all these things and your heavenly father knows that you need them all. But seek first his kingdom and his righteousness, and all these *things* shall be yours as well” (Matt. 6, 25, 32, 33).

In conclusion, let us return to my text: “Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock.” The storms and floods will come. But where are the foundations of our life? On the rock or on shifting sand?

There are false prophets in every age, The church today has its share of them: Those who promise individual prosperity to those who profess faith in the right words. But Jesus said, “Not everyone who says to me ‘Lord, Lord’ shall enter the Kingdom of heaven, but he who does the will of my father who is in heaven.” There are false prophets who divide prayer from morality. Jesus will say to them, “I never knew you, depart from me you evil-doers.” Who are the true phrophts? Jesus said, “You will know them by their fruits.” Paul said the fruits of the Spirit are “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22). Any house built upon sand will fall in flood and storm. I have consciously not quoted in this my sermon the dark side of the Sermon on the Mount. But it is there. God is not mocked—“Whatsoever a man sows, that shall he also reap.”

And yet one cannot end a sermon on the Christian faith in God without end-

ing it on the note of hope. God is. He is almighty. He is faithful to his promises. He said, "In a time of favor, I have answered you, in a day of salvation, I have helped you. I have kept you and given you a covenant to the people to establish the land, to apportion the desolate heritages, saying to the prisoners

'come forth' and to those who are in darkness 'appear'" (Is. 49:3, 9).

And now as always, the heart of God's word, his good news, the Gospel is his call to repent and turn to him. At the price of a cross upon which our Saviour died for us, there is a way, a highway towards the light out of all darkness.

The Church Is Precious

by E. G. HOMRIGHAUSEN

A native of Iowa, the Rev. Elmer G. Homrighausen is Dean and Erdman Professor of Practical Theology, Emeritus, of Princeton Theological Seminary. Dr. Homrighausen is an alumnus of Mission House College (A.B., 1921), Princeton Theological Seminary (B.D., 1924), and Dubuque Theological Seminary (Th.D., 1930). A churchman, ecumenist, and world figure in missions, evangelism, and education, he joined the Princeton faculty in 1938. He has published widely in journals and through his translations he introduced in the 1930's the European theologians of crisis to American readers. This sermon was delivered recently on the occasion of the re-dedication of the Carrollton Avenue Church, Indianapolis, where Dr. Homrighausen served as a pastor 1929-1937.

Lessons: Psalm 118:1, 19-29; John 10:7-16; Ephesians 3:7-20

THIS is a memorable day for all of you who have worked together so well for months and years planning and laboring often through difficulties and perhaps frustrations to bring about this architectural creation which expresses your faith in God as we know him in and through Jesus Christ.

This is also a memorable day for all who have gone before us, and especially for those whose church life was largely centered in the old Carrollton Avenue Church. Some have gone before us; some are with us today. We thank God for their faith and work which has helped to shape this congregation. To be sure, those of you who recall the former church may be a bit puzzled by the shape of the new church building! But this is a new day, and while some things always remain the same in the Church—Table, Pulpit, Book, Baptismal Font, and Symbols—the church, too, must be alive in the present situation. I like this building. Its front forces us to look upward to the Mysterious and the Holy. Its color makes us aware of the

fact God is not clothed only in black, but that he is the God of light which contains all the colors there are. The pews are shaped in a circle reminding us that the church is not a sanctuary of fixed seats where people look toward the front where the action is; but that God is in our midst and that we are a family circle. Besides, we are all aware today of the need for flexible and multiple use in church buildings; we do not spend vast sums of money on ostentatious edifices which deny our wise stewardship of God's resources.

This is a memorable day for the nine former pastors of this congregation. I wish all of them could be here today, and that one better qualified than I am could express our thanks to God for the privilege of living and serving among you, and for all the contributions that you made to the members of our families.

This is a memorable day in the life of this congregation. You have now moved into a new aspect of your history. You are a *new* community; you have a

new building; you have many new members; you have a new and able Pastor and his wife; to embark upon a new stage in your life and ministry. The old is past but still alive; the new is potent within you and waits to come into being. You face a kind of Advent Season, one in which you look forward to that which is born in the years ahead. It is fitting, indeed, that thanksgiving for this milestone in your history should come at this Season of the Church Year. Looking back with gratitude spurs you on to look forward with hope.

II

But it is especially a day to appreciate afresh the one, holy, apostolic, catholic church. The church is indeed precious. And it is about this precious church that I would speak. In the Scripture passages of the Service this high value is placed upon the church. In theological terms the church is called "holy". That means that it is special, separated from other communities, and set apart for a special purpose.

All of us are aware of the critical attitude which is abroad today. It borders on cynicism. Many are disillusioned about our institutionalism whether government, education, family, medicine, law, business. They are dispirited because of our moral decline. And criticism has been aimed at the church. One of our religious editors wrote a book entitled, *The Last Days of the Church*. He does not mean the real church, but the institutional church. I hear people remark, "Jesus, Yes; Church, No." A few years ago even seminary students were writing off the church as a declining institution which was losing members, losing influence in culture, and losing the respect of youth and intelli-

gent people. If the church were likened to a tree, they would cut it down for it had outlived its time.

However, I welcome these criticisms of the church as it is. In our time every institution must be tested; and the church is no exception. If it is like a tree, I would not cut it down; nor would I defend it as beyond criticism. I would prune it as Jesus suggested we do with a bulky vine, get rid of its dead wood, and release it to become truly fruitful. But I would be careful in pruning not to puncture the sap-producing trunk lest the church should be killed.

In spite of its faults, the church is the human vessel that contains precious treasure. Human it is, indeed; we could have nothing of value without human vessels. It is so with education, medicine, art, and all other human interests. The problem is to keep the container in its place and not substitute it for the content. Today there is a renewed interest in the local congregation as the place where the Christian action takes place. Seminarians and pastors are taking a fresh interest in becoming enablers of the people of God who help them to be released into their daily ministries in life. The emphasis today is not upon the big, impersonal, colossal church, but upon small groups, and intimate fellowship among Christians. More and more congregations are democratic in government; the lay ministry is being stressed; the development of spirituality among members is a high priority; and the church is regarded as the continuing ministry of Jesus Christ in congregation and community.

III

The Church is precious to God. He is love and love reconciles, frees us from

our isolation, and brings estranged parties together. God confronted alienation among his children from the beginning. In the Genesis story this love is in dramatic fashion. No sooner had man been created to live in communion with his God than he began to chafe at this relationship. Listening to strange voices that promised him a life of freedom and liberation, he succumbed only to discover that this style of life did not liberate him but drove a wedge between him and his Father-God. It was then that the love of God is expressed in an anguished cry, "Adam, where are you? What have you done? You have broken the bond that united us. Now you will know alienation, pain, and the bitterness of a death that is filled with suffering."

And because God is love, he does not stand by; he enters into the situation and begins the long and painful work of reconciliation. This is what the Bible story is all about. From beginning to end, this is what God is doing through Abraham, Moses, the people of Israel, Jesus, the apostles, and the life of the church. God cannot be content with a world divided and unreconciled. He wills in his love to get into the human mess and bring about re-demption, reconciliation, re-storation, re-generation. The church is a company of prodigals, who have admitted their sin, accepted God's forgiving love and now try to be the company of reconciliation in obedience to the love of God so fully and adequately demonstrated in Jesus Christ, his life and his death and his resurrection. The church is precious to God.

IV

The church is precious to Jesus Christ. All through his life one detects his love

for the church. He came to bring the prodigals home. He came to seek and save the lost; that is, those who are lost to their true lives and to their true home and their true God. He is the Good Shepherd who gives his life for the sheep. He is the Vine that gives of its vitality for the branches and the fruit. He is the Good Samaritan who binds up the wounds of the stranger and restores him to health. On the last night of his life he gave his friends a memorial by which he is to be recalled; the broken loaf and the poured-out fruit of the vine —his broken and sacrificed self as nourishment for their very beings. He never liked to be alone. Two tragic sayings of his are: "Will you also leave me?" and "O, Jerusalem, how often would I have gathered you to me, but—you would not come. Now your house is left unto you desolate. You did not know the time of your visitation; the things that belong to your peace and well-being." He lived and died and was raised again to create the community that centers in him, the kind of community God wants the whole world to become.

V

The Church is precious to the Holy Spirit. He is the life-giver and personality-producer. A friend of mine called the Holy Spirit: the Present Tense of Jesus Christ. Jesus did not leave his friends alone and orphaned; he provided them a substitute. And that was the Holy Spirit. He is the power of the living Christ; he is the presence of the living Christ; he is the purpose of the living Christ. His business is to implement what God revealed in Jesus, to make it all come alive in each of us and in our congregations. We are not to "grieve" the Spirit in the pursuit of his

purpose. He brings to mind all that Jesus Christ said and did, apply them to our lives and mature us in our life-in-Christ. "Take not Thy Holy Spirit from me" is a serious prayer; the loss of the Spirit in life is our worst tragedy. It is to suffer loneliness and meaninglessness and hopelessness.

VI

The church is precious because it recalls, interprets, celebrates and communicates "the greatest story ever told." At the heart of our faith is a great story. This is the resounding theme of the biblical drama. No other religion has it. And it is not set in a never-never land of fantasy. It is a part of our human adventure.

A few weeks ago my wife and I made a special trip to Palestine and the Greek Islands. We had been in the Holy Land before, but never had we been to Mt. Sinai or to "bright Galilee." We wanted to gain a new awareness or consciousness of the origin and development of that story, which means too much to us who are members of the Christian community. Have you ever wondered how this story at the heart of our faith came into being and has become the heritage and promise of the world? We stood at the foot of Mt. Sinai, a solid red granite mountain that rises sheer from the desert floor of the Sinaitic desert. There Moses communed with God for days and nights and brought back an order for the constitution of that mass of freed slaves. There he founded a community of people out of whose body was born the Lord and Savior Jesus Christ. And from him as a center a new community issued which made its ways across all

oceans and continents, and reached us. Today, we are living in its ongoing, refreshing and cleansing stream.

A simple story, but ever so meaningful. Yes, "we've a story to tell to the nations." It is the story of God's creation of the world; his fashioning of us in his image to share his planetary enterprise; his continuation and completion of his purpose. The center of it all is the birth of One who is called Jesus or Liberator, Emmanuel or God-with-us. He is the assurance that God is with us and for us and that nothing can ever separate us from his love in Jesus Christ; He is also assurance of the marvelous grace of God which makes it possible for us to be cleansed of our fouled-up lives and made clean for a new start. No wonder his birth was an exciting happening that involved heaven and earth. No wonder the angels sang at the event. One of our young theologians has said that the church is in the broadcasting business; it trumpets to the world that God has let loose a great liberating movement in history in and through Jesus Christ, and that he invites all to join his movement and find life in its power and purpose.

Many talk about the renewal of the church these days; they propose all sorts of programs. But renewal does not come through programs! It comes only as Christians and churches sense afresh the newness, glory and grandeur of the Gospel or Good News of what God has done and is doing and will do through Jesus Christ his unspeakable gift to us humans. This alone will give the heart cause to rejoice. This alone will give motivation to a church or a Christian in days like these. The celebration of the Gospel is the first priority of the church.

VII

The church is precious because it invites all who will to find fullness of personal life in commitment and obedience to Jesus Christ as Lord and Savior. Paul put it beautifully when he writes that anyone who is committed to Christ becomes a new being; the old is finished and gone. "All this is done by God who through Christ changed us from enemies into friends" (TEV).

There is an interesting story told by Dr. Frederick Speakman of Pittsburgh. A tourist party was being escorted through Westminister Abbey. At the close of the guide's remarks, he asked, "Do you have any questions?" A little lady raised her hand and asked, "Has anyone been converted in here recently?" Quite a question! Is the church a museum piece filled with antique moments, sarcophagi, and pieces of art; or is the church a community where people find new life and reliable sources with which to meet the difficulties, frustrations, and tragedies of existence?

I recall attending the Oberammergau Passion Play. It begins with Jesus and his disciples entering the outer courts of the Temple. Suddenly Jesus stops and looks about him at those who are exchanging "secular" for "religious" money, or are selling birds and animals for religious sacrifices. Those who observe become worried at his countenance. He makes a whip of cords. And he overturns the tables and releases animals and birds from their cages. And then he makes a profound statement in a quiet but authoritative manner, "My Father's house shall be called a house of prayer. But you have made it into a den of robbers." Why was he so vehement in his desire to cleanse the church? For

him, the church was the place where people could find the living God, the ultimate, the giver and enricher of life. The church's major business is to help persons find their God and in finding him to find their lives.

Jesus came to give us life, filled to the top, pressed down and running over. He came to save us from all this false living that never really satisfies and that is like a house built of unsolid sand.

A great need of our time is an improvement in the quality of life. On every hand we find a disintegration and even a vulgarization of life. The church is in the business of inviting persons to participate in the life that is in Christ, and to grow up and mature in it so that it may take on all the grand dimensions of humanity that God intends.

Life may be remade, renewed and redeemed. This is the message of the church. And this message ought to be proclaimed not only with pious words, but in and through the lives of those who share in the joy and peace and power and purpose of Christ.

VIII

The church is precious because it is the new humanity which God has inaugurated through Jesus who is the man for others. He is more than a personal Savior and Lord; he is the center of a community. He is a corporate person. Where two or three are gathered together in his name, there he is in the midst of them to form them into a new relationship. He is the source of our new humanity. And he has attracted persons of all nations, cultures, classes and colors together into the pilot community God desires the world to become.

Jesus commanded his disciples on the

last night of his life to love one another as he loved them. And they were to love as he loved the Father. It is an outgoing concern that is meant. And when we share ourselves in this way we receive from those we share in rich measure. Only those who love can really know and appreciate love. Love is not sentimental mushiness; it is strong good will.

How much this is needed in our time! Vance Packard thinks we have become a nation of strangers. We live together more closely than ever before; we cluster in centers of mass population. But we are more lonely and isolated than ever from each other. What everyone needs is a sense of belonging to a community that gives personal support; that accepts its members in love; that opens up possibilities of knowing each other by name. The big impersonal churches are on the way out; people today want intimacy. That is why people go for small groups and even communes.

The letter to the Ephesians has been called the letter about the church. In it, the author writes that those who once were outsiders now are insiders; those who were strangers are now members of the commonwealth of God. In short, Christians have a sense of belonging to the community that counts; the community that is at the heart of God's saving purpose. Belonging to church is more than joining an organization; it is incorporation into a community that is at the center of history. "Once you were —now you are!" Every Christian ought to think highly of membership in the church, the one, holy, catholic, apostolic church of the loving God.

This involves belonging to the church of all ages, to the communion of saints of all times. It means belonging not only to our denomination but to all churches which are centered in Jesus Christ and

Lord and Savior. It means participating in the world-wide purpose of God's mission to bring all things together under the Lordship of Jesus Christ. It is mind-blowing to think of membership in such an enterprise! That enterprise today includes 68 million Christians now in Africa. It numbers members on all continents and in growing numbers even though statistical reverses may be experienced in Europe and the United States. Even so, the real church even beyond organizational statistics is on the increase. And all the issues of the times, whether in population, ecology, biochemistry, physics, psychology, sociology, politics, are now related to the church's faith, for all have to do with the value and the use of God's resources whether personal or natural.

Once when visiting Warsaw, after a Service of Worship, people were sitting around a table for refreshments. After formal speeches of welcome and response were made, Christians in Warsaw began to talk about the church. Over and over they testified that in a controlled society where the formal government was atheistic, church membership was not an option; it was a necessity! One lady put it this way, "On Sunday morning, I must come to church, for it is here and here only that I can hear what I can hear nowhere else in Poland. And it is here, and nowhere else that I can feel the warmth and support of Christian brothers and sisters." The church has become precious to those who are about to lose it.

My prayer for all of you at St. Peter's Church is that the church may become precious to you because it is the keeper and celebrator of The Great Story, the inviter and nurturer to new life in Christ, the community of support and service for meaningful humanity.

The Re-Discovery of Praise

by DONALD MACLEOD

A Canadian by birth, the Rev. Donald Macleod has served since 1947 as professor of Preaching and Worship at Princeton Theological Seminary. Dr. Macleod is an alumnus of Dalhousie University (A.B. & M.A.), Pine Hill Divinity Hall (B.D. & D.D.), and of the University of Toronto (Th.D.). He is the author of six books including Higher Reaches (Epworth, 1970), a collection of sermons. This sermon was given recently in the Chapel of Princeton University and in the Riverside Church, New York City.

"Praise ye the Lord. Praise God in his sanctuary. Let everything that hath breath, praise the Lord!" Psalm 150: 1 & 5

ONCE Harry Emerson Fosdick observed that there were four reasons why some people came to church—and all four of them, he indicated, were wrong. There are those who come because they think it is the decent, customary thing to do in the average American community on Sunday morning. There are those who come because they are fans of popular preachers, just as some others are devotees of certain TV or Hollywood stars. Then there are those who come because they think the church is a good thing; it helps one's reputation; and after all, religion does go hand in hand with social respectability. And finally, there are those who come because they think of worship as being something of a glorified aspirin tablet which is bound to guarantee them peace of mind.

If any of these were the basic reason for attending worship, then from the Christian perspective it would not be worthwhile to come at all. Here Fosdick was reminding us that we do not come to church primarily to feel better, or to be inspired, or even to be informed, although certainly these can and ought to be the by-products of any genuine act of worship. We come for one particular and peculiar purpose—unlike any other

organization upon this earth; we come according to the tradition of the Old and New Testaments: *we come to praise God.* This is why throughout the whole of Christendom on every Sunday morning, in churches small and great, in Gothic cathedrals and in tiny meeting houses, there rise from joyful men and women the full, rich notes of the tune *Old Hundredth* as they sing:

Praise God from whom all blessings flow;

Praise him, all creatures here below;
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.

By now I imagine, someone in this congregation is fighting back. "Come to church to praise God? "Why," I hear you say, "that's a new one." Indeed someone else joins in and adds, "In my ordering of priorities, praise is pretty far down the list." Why? Because the word "praise" confuses us: at one moment we reach for it; at the next it embarrasses us and we shrink from it. And the reason is that we are inclined to understand praise only in its secular sense and rarely in its religious sense. In its secular sense today it is almost "a six-letter" word. Unfortunately when we use it in a religious context we tend merely to trans-

fer it laterally and to bring its secular meaning with it. This is why, for the average person, praise would be an unlikely reason for coming to church.

Take praise, for instance in its secular sense. Usually it has overtones which are suspect or it brings along with it a bad connotation. It is placed in the same bracket with the sirens of Greek mythology who lured their victims to their own destruction. An old maxim reads, "He who loves praise, loves temptation." William Cowper, the eighteenth century poet, said, "The thirst for praise is the substitute for genius, sense, and wit." And John Keble, the English divine, referred to praise as "a blind guide with a siren's voice." Indeed, in everyday dialogue, praise seems to be heir to treacherous undercurrents; it raises questions about the one who freely gives it and it can malign the one who really delights in receiving it. Hence praise has been dogged by such parentheses as these: "Beware of Greeks bearing gifts." "Avoid the man with an axe to grind." And who among us, at some time or another, has not suffered the fate of "being damned with faint praise." Guilt by association has struck a mortal blow against one of the great words of our religious tradition and with it the element of praise has been dropped from so much of our Christian worship.

But such was never the case with the Old and New Testaments. Every great act of faith in the Scriptures is accompanied and enlivened by an outburst of praise. The Book of Psalms, the hymn-book of the Hebrew people, pulses consistently with the rhythmic cadences of *Praise Ye the Lord!* And in the New Testament, whenever little companies of redeemed men and women met, we

read, "The whole multitude of the disciples began to rejoice and praise God for all the mighty works they had seen" (Luke 19:37). Or, "they returned to Jerusalem with great joy and were continually in the temple praising and blessing God" (Luke 24:53). Or, it was said of the lame man whom Peter healed at the Gate Beautiful that "he entered with them into the temple, walking, leaping, and praising God" (Acts 3:8). For these people, worship would not be worship at all without the element of praise. And their praises were spontaneous outbursts of human gratitude for the wonderful works of the living God in and through their own experience.

Now, let us come to ourselves. My thesis here today is this: the reason so much of our worship is dull, meaningless, and unfruitful to people inside and outside the church is simply because we have lost the indispensable note of praise. Praise can be the index to the genuineness of our worship, for if we cannot praise or if our praise is thin and sluggish, our worship has in all probability no under-pinning, no objective, or no claim to viability in this topsy-turvy world. The Psalmist sang, "Praise ye the Lord. Praise God in the sanctuary. Let everything that hath breath praise the Lord." His call gives us our topic: the re-discovery of praise. It is not too much to say that the re-discovery of praise will mean not only the restoration of brightness and verve to our churches. It can give new vitality to every component and activity of our common faith. For as James S. Stewart of Edinburgh said, "Whenever you get real religion, you can be sure of this: the dominant note will be praise."

I

In view of what we have seen, the first observation I would like to make is: *the re-discovery of praise will come with the wholeness of our belief.*

Not long ago I attended a service of worship which began with the leader asking everyone to stand and shake hands with his or her neighbor and sing Avery and Marsh's jingle:

I am the church;
You are the church;
We are the church together.
All who follow Jesus,
All around the world,
Yes, we're the church together.

Now, it was fun! But I have taken part in May-pole dances which had as much meaning. Why? Because it was merely a fellowship of fun. It was only a superficial attempt which did not fulfill those basic requirements that can produce the joy of real Christian fellowship. The Psalmist said, "Praise ye the Lord!" And he called his people to use trumpets, harps and cymbals to augment their overture of praise. But when we read these psalms carefully and prayerfully we sense how these praises were in essence an upsurge of their whole life in response to who God was and what they knew him to be in every part of their daily experience.

One evening some months ago I attended a dinner with some twenty professors from a number of disciplines of the theological field. Afterwards our host, who is one of the keenest minds in the theological world today, asked us informally what we thought the direction of theological thinking would take in the next decade. Various individuals ventured answers; but, curiously

enough, the eldest person in the group—an octogenarian—spoke up and predicted that the theological thinking of the next decade would be preoccupied likely with this question: "How does one experience God?" It is interesting to note that throughout the history of theological thinking in the western world, there have been periods when great minds have woven magnificent theories about the nature and being of God, but gradually and inevitably the pendulum swung to a renewed concern for personal religious experience, its possibilities, its reality, and its benefits. The human voice cries out eventually, "This is all very well. But where in my life does it take root?" This is the concluding note to the story of your belief and mine and when we realize it in depth, we cannot suppress our praise.

Herein, moreover, lies the difference between praise and thanksgiving. We *thank* God for all he gives us: our food, our clothing, our families, our health, and so forth. But we *praise* God for *who* and *what he is*. Praise keeps us from thanking God merely for material hand-outs. Many people can call God their Creator and Provider, but few are able to come to terms with the nature of his being should mean to them. To experience him is to know him in our own life: how he loves us; why he is concerned about us; and what is the best he intends for us. These are real items in the story of our individual Christian belief. You and I may wonder at some of the great theories which are formulated about the nature and being of God, but when we see the outworking of his will and purpose in human experience, our natural inclination is praise.

I remember when I was a lad a series of revival services was held in the village

church. During that week a miracle occurred: the local drunk was converted. All through the years his saintly wife had borne in silence the sorrow and shame of his wretched reputation and their four strong sons had endured with quiet courage all the abuse and domestic wrangling in the home. But there came that Sunday morning when their father led in prayer in the village church. That mother had heard much through the years from the pulpit about God as Creator, Sustainer, and Sanctifier, but on that day she saw her faith come full circle and turning to a group of simple woman folk in the vestibule, she said with a strange radiance on her face, "Praise the Lord!"

II

There is a second observation: *The rediscovery of praise will come when we know the true meaning of worship.*

We said at the outset that we come to church to praise the Lord. This may startle some of us because it seems out of character for even the sincerest believer; and what is more, it runs counter to the traditional point of view. Most people will claim they go to church on Sunday to get inspiration to live the good life during the week or to "rev up" their spiritual motors to perform works of mercy and help. All this is quite worthy, but it has done much to damage the reputation of the church before the eyes of the outside world. People do not always come out of church eager and zealous for good works; very often they emerge more settled in their old complacencies. People do not always come out of church rearing to take up cudgels against the evils of the nation and society; very

often they depart with all their inner prejudices reconfirmed. And this will continue to be the case unless and until all of us get back to an understanding of the meaning of praise in the New Testament.

The early Christians did not say to one another: Let us put up a building on the town square where we can hold services on Sunday morning at eleven o'clock and thereby get the spiritual dynamic to carry us through the week. On the contrary: they were born again men and women who had already infiltrated their community, touching other lives here and there, witnessing to what the spirit of Christ had done in them, and turning lost creatures into real people saved by grace. Then on Sunday morning, the day associated with Christ's resurrection, they crowded into homes, halls, and olive groves and praised God for the miracles which had occurred. The church was not to them some sort of hot-box where people were stirred up by jingles and rhythms and sent them out with blueprints for the economic re-ordering of the world. The worship of these people had an entirely different meaning. It consisted of the praises of people who, during the week, had seen the Gospel—their Gospel—working the wonders of salvation among their fellows: the wounded were healed; the blind were given their sight; the broken-hearted were mended; and the captives were set free. And today you and I can never get the real pulse beat back into the life of the church or see any sense whatever to our coming together on Sunday morning unless our worship is motivated by praise to God for the victories of his kingdom we witnessed during the past week.

III

Now a third, and final observation: *the re-discovery of praise goes hand in hand with service.*

One of the most impressive features of the regular service of worship in many of our churches is the opening processional of the choir and the leaders of worship down the center aisle of the nave and into the chancel. It is impressive because it has its own meaning and significance. It is not just a handy means by which to get the choristers and the ministers in. Its symbolism is well expressed in a poetic couplet by Von Ogden Vogt:

Up from the world of the many
To the over-world of the One.

This processional is all the more thrilling when the choir enters singing one of the great hymns of praise of the Christian church. Some of us have worshipped in St. Columba Scottish Kirk in London, England, and have been moved by the great processional entering and singing:

Ye gates, lift up your heads on high;
Ye doors that last for aye,
Be lifted up, that so the King
Of Glory enter may.

We must not, however, think of this processional as merely a unilateral act; it embraces the whole congregation and includes the whole community. Remember that disturbing item in the Sermon on the Mount where Jesus is talking about our coming into the temple to worship and suddenly he delivers the real crunch when he says: "If you are about to offer your gift to God at the

altar and there you remember that your brother has something against you, leave your gift there in front of the altar and go at once make peace with your brother; then come back and offer your gift to God." Now Jesus did not mean that the patching up of a quarrel was a substitute for praise. That activist heresy has never found a permanent base. He meant that praise goes hand in hand with moral and social responsibility. And you and I know that responsibility begets service. Praise can never be an insulated matter. There is no such thing as solitary praise anymore than there being any sense to a single person saluting the flag all by himself in the town square at six o'clock in the morning.

Years ago I used to attend in the summer a church camp for teenagers and among the memories that remain vividly with me is the evening campfire and the sing-song on the hillside above the lake. Always as the shadows were deepening and the red embers were dying, the song leader would direct us in that haunting Negro spiritual, "We Are Climbing Jacob's Ladder." Softly under the starlit heavens we concluded:

If you love Him why not serve
Him?

If you love Him why not serve
Him?

If you love Him why not serve
Him?

Soldiers of the Cross!

How much did these words echo the experience of Isaiah in the temple. There he heard the heavenly choir sing its praise to God: "Holy, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord most high!" But this overture of praise

was not an isolated act; it emerged in a contract of service. "Here am I," said the prophet, "send me." So will our every act of worship each Sunday morning become a rare and tremendous experience if on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday we

shall paraphrase in our hearts the words of this ethnic song:

If you love him why not *praise*
Him?

If you praise Him why not *serve*
Him?

Soldiers of the Cross!

The Restoration of Conscience

by DIOGENES ALLEN

A native of Lexington, Kentucky, Diogenes Allen is an alumnus of the University of Kentucky (A.B.), Oxford University (M.A.), and Yale (B.D. and Ph.D.). Since 1969 he has been Professor of Philosophy at Princeton Theological Seminary where he came from York University in Toronto, Canada. Dr. Allen is the author of three books, including Finding Our Father (John Knox, 1974).

Is THERE such a thing as good and evil? I believe that there is, and I am opposed to the idea that *all* values are relative to a culture, or even no more than an expression of an individual's personal tastes. *Some* values are indeed relative, *some* are a matter of taste, but I want to argue here that not all of them are.

There is another problem I want to discuss: our inability to see ultimate significance in our daily life. At one time, was an adventure—serious, exciting, dangerous—because every act and thought was relevant to one's eternal destiny. Every person—great or small—could see how they participated in the drama of God's redemption of mankind because they could see how their daily lives were connected to that drama. But today believers in the gospel of Jesus Christ do not have the guidance—the theology—which will permit them to understand how their day-to-day actions possess ultimate significance. Should they want to understand how every moment of time, every activity, every thought had some possible relation to their commitment to God, they would not be able to form a very complete picture of it. What would a spiritual person in day-to-day life look like?

These two problems are connected; for if there is an ethical dimension in all of daily life so that none of it lacks

a moral aspect, and if all values are not relative, then daily life, because it is concerned with genuine good and evil, can possess an ultimate significance.

I

The way I am going to argue for absolute good and its relevance to everyday life is by using the ideas of Iris Murdoch, the novelist-philosopher. She has found a way to re-introduce the ethical dimension into the present-day world that we know and live in, and has placed it firmly at the center of all our activities, so that no moment or thought lacks moral significance. This has been done without mention of God, so that her accomplishment has relevance to both believers and nonbelievers. Yet her ethical outlook is profoundly Christian and easily related to explicit Christian conviction.¹

In over a dozen novels, starting twenty years ago, she has restored a viable view of conscience. In the eighteenth century, conscience won a central place in ethical theory and among all classes of society. One feature of that theory has proved to be its undoing, namely the idea that conscience is an *infallible* guide to right and wrong, good and evil. This has run into three difficulties. 1. The disagree-

¹ It is done only very briefly in this essay. For a more complete treatment of this, see Chapter 3 of my book, *Finding Our Father*.

ment between people of good will: if sincere people's consciences give different results, then conscience cannot be an infallible guide. 2. The discovery of widely different moral codes and attitudes among various civilizations has led people to think that all standards are relative. In order for conscience to operate as a guide, there must be a fixed standard to be discovered by it. If all standards are relative, then conscience cannot be authoritative. 3. Freud identified conscience with the super-ego, and the super-ego is simply an internalization of socially relative standards. These three developments have all helped to undermine conscience and to remove it from our ethical vocabulary as the final court of appeals.

The restoration of conscience of which I speak is not, however, the restoration of an infallible guide which lights up the right and the good every time. The restoration of conscience is a restoration of the seriousness of the inner dialogue that takes place within a person's mind when a person is trying to make sure that he is judging people and a situation correctly. We have to consider and re-consider our judgments of other people and situations because we suffer from a built-in distortion which corrupts our judgment. We see all things from our own point of view, with an enormously inflated self-importance, which does not allow us to recognize fully the reality of others. Conscience or inner dialogue is a process whereby a person seeks to overcome his distorted vision and to perceive more accurately what is before him. Surprisingly, when we overcome the distortion even momentarily, we find that which is good, that which establishes its sovereignty over

us, and we also find quite unexpectedly a new and richer life.

In other words, there is indeed absolute good, but our problem is that we do not usually perceive it. Our distorted vision needs to be corrected, and the method of correction in an inner dialogue. When we do overcome distortion and perceive that which has value, we at the same time find that which gives us a fullness.

Our entire life then can be regarded as a process in which all our activities and thoughts have an ultimate relevance and significance because, in all of them, we are shut off from an accurate perception of that which is good. Our daily life is where we are to seek to overcome our distorted vision so that we may see what is actually present in the people and situations we encounter each day.

II

These abstract remarks can be illustrated by a scene from Miss Murdoch's novel, *The Bell*, in which a young, unhappily married woman, while visiting the National Gallery, has the following experience:

Dora was always moved by the pictures. Today she was moved, but in a new way. She marvelled, with a kind of gratitude, that they were still there, and her heart was filled with love for the pictures, their authority, their marvelous generosity, their splendour. It occurred to her that here at last was something real and something perfect. . . . Here was something which her consciousness could not wretchedly devour, and by making it part of her fantasy make it worthless . . . The pictures were some-

thing real outside herself, which spoke to her kindly and yet in sovereign tones, something superior and good whose presence destroyed the dreary trance-like solipsism of her earlier mood. When the world had seemed to be subjective it had seemed to be without interest or value. But now there was something else in it after all. (Avon Books, 1966, p. 183).

That this experience occurs in response to pictures, and beautiful ones at that, is important for Miss Murdoch, but it should not mislead us. For the experience can occur in response to any object or person, since it is their *independence*, when it is recognized, which gives any particular item its radiance and authority.

Our difficulty is that we are but one reality among many, but we do not experience ourselves or other things that way. We perceive all things with ourselves at the center, with all else evaluated and judged for their significance in terms of how they affect us. We put them into orbit around ourselves, in a fantasy-like world, in which our own existence has such a pre-eminence that only we have an unconditional value; all else gets its value by its relation to our own. Our unreflective self-concern (a self-concern which is manifest even in our self-loathing and low self-esteem) is so enormous that we are unable to recognize the reality of other things. They are seen through the haze of our self-concern, and what their existence is like independent of this distortion is usually unknown to us. But Dora, by chance, escaped for a moment from her self-concern. The pictures now took on a preciousness because "her consciousness could not

wretchedly devour" them. They were something independent of her; their very independent reality was something good, and their goodness destroyed her self-enclosed dreary solipsism. It is evil that is boring, dreary, and monotonous. Authentic good is fresh, surprising, generous. It has authority over us, since we cannot consume it by taking it into ourselves. It stands apart. But its authority is liberating; for by its very independence, it breaks the bondage of our self-concern which enslaves us to a world which, because it has us at the center, is a false world, a fantasy world. By freedom from fantasy Dora moved from a world that was "without interest or value" to a realization that "there was something else in it after all."

A brief description of this same type of experience is found in a sermon by J. R. Jones when he refers to Coleridge's poem, "The Rhyme of the Ancient Mariner." The mariner had pointlessly killed an albatross. As a result of that senseless killing, the ship had become becalmed. Then men, after many days of suffering from the heat of the sun and lack of water, became enraged with the mariner. They hang the dead albatross around his neck as an act of revenge. The mariner now comes to hate and curse the dead bird, to despise his miserable fate and his own stupidity. It is at this point that Jones comments on the poem. He writes:

The ancient mariner now looks at the slimy things which infest the water round the ship, and he began to be *aware* of them . . . Something welled up within him to which he could only give the name "love" and he *suddenly felt grateful for them*. Not because they were of any use to

him, because they were not; and not necessarily because he *liked* them: he found them strangely beautiful but possibly not attractive. The experience was something quite different from this—it was a gratitude for their existence.²

To regard them simply as they are, useless and perhaps unattractive to oneself, and yet not to wish them otherwise but to be thankful for them as they are, is to allow them independence of oneself. It is to release them from the orbit of one's self-concern. The absence of concern with distinctions which divide things according to their utility, exploitability, or attractiveness, is to see them as they are in their irreducible particularity. It is to recognize their preciousness, their goodness.

The point of starting an inner dialogue is to help us to overcome our distorted perception, so that we may be related to other things more accurately, and thereby able to live in a world that is filled with a mysterious goodness. There is no situation, no condition of life in which an internal dialogue may not take place. This can be illustrated by Miss Murdoch's character Bruno in her novel *Bruno's Dream*.

The novel opens with Bruno bedridden, slowly dying of old age, and ends with his passing into oblivion. He never cut a big figure in life, either in his work or as a husband and parent. His only notable achievements were his love and knowledge of spiders, and his affection for a valuable stamp collection which he inherited. Now that he is old and dying, he is even more socially

marginal, having little effect on the events of his micro-world. Yet the novelist suggests that a morally significant, and hence centrally significant, activity is taking place as his body slowly undergoes biological decay. For he engages in a silent dialogue with himself, recalling the "dream" that was his life, especially his unsatisfactory relationship with his now dead wife. What had gone wrong? What had she wanted to tell him at the end when she called to him so frantically, and he had avoided coming until it was too late? What had she really been like? Removed now from her presence, he can with some detachment seek to understand their relationship, and indeed to understand the person that is himself. The task is not performed particularly well, but the task of relating ourselves to a reality, even one now past, where no question of the social utility of it is in question, was being performed and we see that the moral task of piercing through the dense fog of our relations by an internal dialogue can be carried on in virtually any situation.

And there is need to pierce it, if we are to recognize the reality and hence the worth, apart from their social utility, of individuals. Bruno's only value socially is his stamp collection. Yet he receives care this is considerate, even compassionate, from those who have no expectation of reward (and in fact after all possibility of reward is removed by the accidental destruction of the collection). His physical repulsiveness, his growing inability to recognize anyone, much less be grateful to them, does not prevent his daughter-in-law from looking after him right to the end. His particularity as a reality, for

² "Love as a Perception of Meaning," in *Religion and Understanding*, ed. D. Z. Phillips (N.Y.: Macmillan, 1967), p. 151.

those who can see him, calls for compassionate care.

In this novel, then, we see that even in extreme cases where we have no ability to affect macro-events, or to control even micro-events, we have a task to recognize the reality of socially marginal and personally marginal people around us and before us. It is a task that is an end in itself, because particular realities are ends. This elevates into significance much of the work of the Church: showing compassion to the elderly, the dying, the neglected retarded child and adult, those inferior to your station.

IV

In each of her novels, Miss Murdoch invites her readers to become engaged in an internal dialogue; for the novels themselves present to us people and situations about which we are invited to reflect in order to perceive what they are. For example, in her novel, *The Unicorn*, several fictional characters form various estimates of the situation of the heroine. The reader is challenged to make his own estimate of her situation and also of each character's appraisal of her situation. The assessment is to be a moral one: to try to penetrate the fantasy created by each person's own self-concern. Indirectly this helps the reader himself to improve his ability to penetrate his own fantasy-world by training him to pay attention to particular realities—the persons and social situations—which he encounters in his daily tasks of earning a living, living in a family or alone, being a citizen of a country, growing old and being mortal.

The task of paying attention is a most demanding action. It can be performed

only as one gains some freedom from the competing desires which are like a mechanism preventing one from attending to others properly. According to Simone Weil, our personality or psyche consists of law-like reactions based upon our desires, which are for the most part, directed toward feeding our desire for significance. Only a desire for that which is good—recognized as such apart from its utility to us—seems able to enable us to escape to some degree from the bondage of our own self-importance.

G. K. Chesterton suggests that paying attention is a distinctive mark of Christianity. He writes,

No two ideals could be more opposite than a Christian saint in a Gothic Cathedral and a Buddhist saint in a Chinese temple. The opposition exists at every point; but perhaps the shortest statement of it is that the Buddhist saint always has his eyes shut, while the Christian saint always has them very wide open. The Buddhist saint has a sleek and harmonious body, but his eyes are heavy and sealed with sleep. The medieval saint's body is wasted to its crazy bones, but his eyes are frightfully alive. . . . Granted that both images are extravagances. . . . it must be a real divergence which could produce such opposite extravagants. The Buddhist is looking with a peculiar intentness inwards. The Christian is staring with a frantic intentness outwards. (*Orthodoxy*, Fontana Books, 1961, pp. 130-31).

What is taking place in time and space in the world about us is what matters; it is here in an attentiveness that breaks the illusion of our fantasy-

world made up of our false self-importance, that the kingdom of God begins to dawn. The reality of the world begins to emerge as we ourselves begin to experience ourselves as but one reality among many. Then its goodness, its fascinating splendor, begins to reveal itself. It is seen as the object of a perfect love—God's. The cost, as Chesterton suggests, is high: "the medieval saint's body is wasted to its crazy bones."

Miss Murdoch's great merit is not only to have stated such views abstractly in her philosophical essays, but to have portrayed them in novels so that one can see the theory in its day-to-day real-life dress. This enables the reader to engage in an internal dialogue with that material and with his own self and situation, and thereby to begin that long journey whose goal is the death of that person who holds all in orbit around itself. The goal is the one announced by Jesus: "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life." (John 12:25). In this matter there are no half-way measures; for there is only reality versus various degrees of fantasy. Here one can only desire to be perfect, as Jesus tells us in the Sermon on the Mount, "Be ye perfect, even as your Father in heaven is perfect." The great enemy is Mr. Worldly Wise of *Pilgrim's Progress*, who tells us to take it easy, after all not everyone is to be a saint. But as Simone Weil pointed out, "The desire to become less imperfect does not make a man less imperfect. The desire to become perfect does make a man less imperfect."

Freud's view that conscience is but a by-play of relative social standards

clashing with deep-seated desires, is overcome, not by denying that there are relative social standards, nor by denying our deep-seated egotism, but by the experience of goodness when reality pierces our fantasy-world. When you eat bread, you do not think there is such a thing as nourishment; you know there is, because you are fed. When you have been lifted, even momentarily out of the solipsistic life we all lead, and recognize the independence of any reality, then you know there is something to which we must seek to be related properly and which transcends the relativity of any culture, whose preciousness has authority over us. That knowledge restores conscience—the inner dialogue—because we see that there is a reality which is good and from which we are cut-off. We see that we need to reflect again and again, and that we need much practice at paying attention.

Miss Murdoch's achievement is to have shown that our craving for social worth and significance is not to be satisfied by the prestige of our social worth. Even if there were enough social prestige to go around, such prestige is not able to still our cravings. There is no need to have our worth exhibited or "objectivized" or reflected from the billboard of the exterior world. Instead we find our significance in our task of seeking to recognize and appreciate a reality whose goodness is sovereign over us, and which thereby liberates us from the fantasy world of our self-concern. We are liberated from bondage to the social values of a society; it is not from them that we gain our worth and significance. Every moment, thought, action can now be seen as con-

tributing to or detracting from the ability to attend aright to what is before us. Reality is one place where we meet the healing grace of God.

The following is a bibliography of Iris Murdoch's articles in which the ideas she portrays in novels are expressed in philosophical form.

"Thinking and Language," *Proceedings of the Aristotelian Society, Supply.*, XXV, 1951.

"The Sublime and the Beautiful Revisited," *Yale Review*, XLIX (Dec., 1959).

"The Sublime and The Good," *Chicago Review*, XIII (Autumn-1959).

"Against Dryness: A Polemical Sketch," *Encounter*, XVI (Jan., 1961).

"The Idea of Perfection," *Yale Review*, LIII (March, 1964).

[This article, along with "On 'Good' and 'God,'" and "The Sovereignty of Good over Other Concepts," is reprinted in *The Sovereignty of Good* (London: Routledge & Kegan Paul, 1960)].

"Vision and Choice in Morality," reprinted in *Christian Ethics and Contemporary Philosophy*, ed. I. T. Ramsey (N.Y.: Macmillan, 1966).

Her critical study, *Sartre: Romantic Rationalist* (New Haven: Yale University Press, 1953), is a valuable source for many of her own views on ethics and language and helps to illuminate various parts of her articles.

PRESCRIPTION FOR SURVIVAL

"We are not going to attract young people to the church by being trendy. You can never succeed with that ploy, for things are changing too fast these days. We must allow the questioning spirit at the same time as we hold true to Christian principles and ideals. If the church loses its missionary zeal, in whatever sense you want to understand missionary—old or new—the church ceases to exist. Only by holding true to the law of God and trying to follow the example of Christ will the church survive. That's not easy to do and it isn't popular, but there it is."

—Donald Coggan, in a news interview prior to enthronement as Archbishop of Canterbury, January 24, 1975.

The Central Activity of The Church

by DAN ERWIN and WAYNE HENSLEY

The professors of preaching at Bethel Theological Seminary, St. Paul, Minn., attempted a dialogue sermon in a regular Chapel service. Their intention was to be mutually supportive rather than to follow a protagonist-antagonist format. Professors Erwin and Hensley are both members of the American Academy of Homiletics.

WH: For many years in a certain seminary there was that infamous practice known as the senior sermon. Before a seminarian graduated, he had to preach in chapel before his fellow students and the faculty. One student who dreaded that day knew that eventually the Dean would assign him a chapel service.

When the day came, he stood in the pulpit and looked out upon the largest congregation of the year. He asked, "Do you know what I am going to preach today?" In unison, the congregation nodded "no." He said, "Neither do I. Let us stand for the benediction."

The Dean immediately called the student to his office and said, "Now, you know it is not only tradition, but it is a part of the requirement for graduation and for our recommending you to a church. You will preach!" And he gave him another day.

Word having spread, the congregation swelled. Again he stood in the pulpit and asked, "Do you know what I am going to preach today?" The Dean, being a wise man, had clued in the people, and everybody nodded "yes." He replied, "Fine. Since you know what I am going to preach, let us stand for the benediction."

By this time the Dean was infuriated, and a seminary student has never had the riot-act read to him as the Dean read the riot-act to that student. Then, he gave him another date to preach.

Once again he stood in the pulpit and asked, "Do you know what I am going to preach today?" This time the Dean had some of the congregation nod "yes," and some nod "no." Then the student said, "Fine. Let those of you who know tell those of you who don't know. Let us stand for the benediction."

Such is the agony of preaching, or as Joseph Sittler called it, the anguish of preaching. We feel drawn to preach; we feel compelled to preach; and in spite of the anguish, we preach. The essential importance of preaching leaves us no alternative. We must preach because preaching is the central activity in the life of the church, even though in the recent past preaching has been subjected to intense attack.

DE: When I was in seminary, we often used the words of Clyde Reid, who was very negative about monologic input. He wants all sermonic input to have opportunity for dialogue with the congregation, and so the bulk of his thrust is upon groups. He really

has a dim view of the ability of people to communicate anything significant without actual verbal dialogue. So, there was a period of time in the last ten years when preaching was really up for grabs.

There was a great fear that preaching wasn't getting through. I remember that one of my best friends, who I thought was a magnificent preacher, said one day that he felt preaching was nothing but a waste of time in terms of moving people and teaching them, and that was frightening for me.

WH: We had a number of funeral sermons for sermons.

DE: Yes.

WH: Not funeral sermons. Funerals for preaching, and many preachers were happy to officiate.

DE: Just think of all the work that they could avoid.

WH: One last sermon—the eulogy for the sermon.

DE: We need to remember that some of the drastic social and legislative changes that have taken place in the last ten years are the result of monologue speaking. Think of the influence of Martin Luther King, Stokley Carmichael, Angela Davis. Monologic input—one single individual talking to groups.

WH: While we were burying preaching, all this was going on, and people were responding.

DE: Yes, and they were not seeing the inconsistency of what Christian preachers were saying about the insignificance of communication through monologic preach-

ing with what these individuals were saying that drastically affected American culture, drastically affected legislation, drastically affected human relationships.

WH: So although preaching is anguish in many ways, the power of the spoken word is still vital.

Therefore, let us establish that preaching is essential because it is the central activity in the life of the church, and let us examine some reasons for this contention. First, preaching is central in the life of the church because of its basic import. We call your attention to a thoroughly familiar passage that we can't stay away from—Romans 10:14-17.

Prior to this, Paul has said that whoever calls upon the name of the Lord shall be saved. Then he says, "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?" Here is the noun form of *kerygma*—the "preacher form" of *kerygma*. "And how can men preach"—here is the verb form, *kerusso*—"unless they are sent? As it is written 'How beautiful are the feet of those who preach good news!'" Here is *euangelidzomai*. "But they have not all heeded the gospel, for Isaiah says, 'Lord, who has believed what he has heard from us?' So faith comes from what is heard, and what is heard comes by the preaching of Christ."

DE: I think we have to recognize that essentially this business of preaching can refer not only to one person speaking to another person when he is simply heralding the Good News, but can refer as well to one person speaking to a group this size or to 5,000.

WH: Notice that one concept that this text has for us is this concept of "herald" (*kerygma, kerusso*), which is a most distinctive New Testament word for preach. James S. Stewart picked up on this 25 years ago when he delivered the Warrack Lectures. When the lectures were printed, he called his book *Heralds of God*. We are heralds—called, commissioned, and sent forth to pronounce the truth of God.

DE: One frightening thing about this passage is that it is simple, yet we don't hear the import of its simplicity. All he really argues is: how can people believe unless they use their ears and have somebody to fill them? How can people believe without somebody to give them input?

WH: It is almost the town crier concept. "Hear ye! Hear ye!" You can hear if you want to. You can ignore if you want to. But the herald doesn't have that choice. The herald's responsibility is to say, "Hear ye," whether anybody hears or not. You are aware that Paul constantly drew on words and concepts in the culture and gave them new significance. In this instance he takes his terminology from the royal court. The herald was one whom a king

would send out into the realm to make a proclamation of his will. When that herald went out from the presence of the king and said, "I am bringing to you a message from our lord and master," the people listened because the words that were on the scroll and on the lips of the herald were the words of the king.

DE: And they may have meant life or death.

WH: Yes, and that is the image that Paul applies to us. God's words are on our lips, as God said to Jeremiah, "You go and speak, because my words will be in your mouth. They will be fire in your mouth."

DE: Related to that is an experience I went through when I first began to preach. Initially it was significant and highly important for me to preach to people. Then, when we started this whole business that monologue is not important because people don't get it, I began to develop a Jeremiah complex. I wasn't sure that I wanted to do it. I wasn't certain it was really important. What we are saying to you is, "Hey, not only is it so significant, but set it in the midst of people; speak the Word of God forth in the midst of the congregation, and look what it does." It then becomes not the delivery of a manuscript, not the delivery of words, but it becomes an event.

WH: There have been moments when I was in the pulpit, with the sermon flowing, the words coming, and the ideas free. Then, suddenly, there would be a void

in the middle of my brain. I would go on talking, the interaction would go on, but the question would come to me, "Who do you think you are? What are you doing?" At such a time, the herald concept redeems me, because there is authority that goes with being God's herald.

DE: Sinful, frail, wrong motivation for doing it, and yet the authority is tied right into it.

WH: The authority is not yours but God's, and you are God's. They go together. Charles Sylvester Horne delivered the Yale Lectures many years ago, and they were published under the title, *The Romance of Preaching*. He said that the only thing that will ever kill preaching is that we should lose the sense of its majesty and unique authority.

DE: Let me turn it around. Somebody else has said that if the Protestant church dies, the dagger in its back will be the sermon—the poor sermon, which lacks authority.

WH: We can sum this point up by affirming that this text tells us that preaching is sacramental in the sense that God has chosen us as preachers and has chosen the sermon as an instrument to convey his grace to other people.

DE: High significance upon us as human beings. God chose us. High significance upon the sermon as God's means.

WH: So preaching is the central activity of the church because of its basic import. It is also the central activity of the church because of its persuasive orientation.

DE: 2 Corinthians 5:11 gives us this emphasis, "Therefore, knowing the fear of the Lord, we persuade men."

Because of the emphasis of the last decade, we are frightened of persuasion. Persuasion, to us, is always manipulation.

WH: I started a persuasion class at the college Wednesday by giving my students an assignment on the ethics of persuasion. Then it hit me sometime last night that I haven't defined persuasion for them. So I started by asking their definition, and that is what one of them said—manipulation.

DE: The issue in 2 Corinthians 5 is persuasion. With regard to this, look at Acts 28:23, "When they had appointed a day for him [Paul], they came to him at his lodging in great numbers. And he expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince [which is the same Greek term for persuasion] them about Jesus both from the Law of Moses and from the prophets."

Listen also to Acts 18:4, "And he argued in the synagogue every sabbath, and persuaded Jews and Greeks." At this point, I want to refer to a position paper that Pete Wagner published in which he talked specifically about evangelism as a means of persuading.

He says that there are three kinds of evangelism going on in the world today. The first kind is presence evangelism. The second is proclamation evangelism. The third he calls persuasion evange-

lism. He says that there is a vast sea between presence and proclamation, and there is just a little creek between proclamation and persuasion evangelism.

Presence evangelism involves the idea I am a Christian and I believe the right things. By my physical presence people can learn about Jesus Christ and his influence.

WH: Bob Hudnut, who preached for several years at St. Luke's Presbyterian Church in Wayzata, Minnesota, said he always thought of newspaper reporters as hard-boiled characters and figured that whenever he saw one who was a member of a church, he was a rare bird. He said that he encountered one on one occasion, told him about his stereo-type of newspaper reporters, and asked him why he was a committed Christian. The reporter replied, "Primarily because of the preacher." "What did he do?" "Well," he said, "on one occasion our infant son was desperately ill, near death and in the hospital, and our preacher came to see us late that night." So Hudnut asked, "What did he do? Did he pray with you, or make small talk? What did he do?" The man answered, "He was just there." Presence.

DE: But how possible is it for someone to enter into the kingdom of God merely through presence?

WH: Almost impossible.

DE: Yes. So, there is proclamation, simply speaking forth the Word, telling the truth, reciting it, but without persuasive overtones. You

can hardly give any information without some persuasive overtones. For example, I can announce to my daughter in the middle of a hot summer afternoon when she is out playing, "Cheryl, there is an ice cream cone here." I am announcing information, but the content of that information is persuasive. She reads that. She fills in the blanks and comes marching in. I didn't ask her to come in. I just gave her the information, "There is an ice cream cone here."

A great deal of preaching, of speaking for the Word of God, is announcing information without specific persuasive overtones, and those three passages that I read to you are pivotal in this point. We need to recognize that not only do we give forth information, but we are responsible to convince.

WH: That is one reason that one of the things we hope to incorporate into our preaching courses is clear insight into persuasive strategy.

DE: Right. Persuasive appeal is necessary. We can give information forever, and never change behavior. In order for behavior to be changed, we must give information and stack right beside that a means of changing attitude.

WH: Gerald Kennedy tells of a friend who went to church quite early one Sunday morning, and while listening to an organ prelude, overheard a conversation between two men sitting behind her. One of the men, in strong tones, was being quite uncomplimentary to the preacher. He ac-

cused him of being egotistical, of being spoiled by the congregation, and of going out of his way to create an issue in the community. The second man asked, "Then why do you come to hear him preach every Sunday?" The first man replied, "Because I always have the feeling that he is going to ask a question which sooner or later I will have to answer. The sooner I answer it, the better it is for me." That has persuasive overtones. That is the kind of thing that we want, that we are looking for in genuine preaching.

DE: So, preaching has a basic import, and it has a persuasive orientation. Then it has a significant purpose, and here we call your attention to Ephesians 4. Beginning with verse 11, Paul says, "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for the building up of the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." The fundamental ministry of preaching is to prepare the saints for their ministry.

WH: It is part of my Disciple heritage to react strongly to clergy/laity terminology and distinctions. I recognize that we must have what Trueblood calls "equipping ministers," but the whole concept of clergy/laity is anti-biblical.

DE: That's a strong statement.

WH: I mean it just that way. After all, the primary way in which my sermon, Dan Erwin's sermon, gets outside the walls of the church building is through the ministry of Christians. That's the focus we are talking about here.

DE: This is where Elton Trueblood comes up with his concept of the preacher as playing coach.

WH: Playing coach. Right. We don't have many of those around anymore. I remember when Lou Boudreau led the Cleveland Indians to the World Series in 1948; he was one of the best shortstops in the majors, but was also the manager. And they won.

DE: A playing coach is a director, a leader, and an instructor, and he is also an active participant in the game. That is a fine analogy for the preacher.

WH: During the Commonwealth in England the government ran short of silver for making coins. Cromwell called in his agents to send throughout England, and he said, "You bring back every ounce of silver you can find. We must have it to make money." They came back empty-handed. He asked, "Didn't you find any?" They answered, "The only silver we found was in the statues of the saints in the churches." Cromwell smiled as he exclaimed, "Fine. Bring them in. We'll melt down the saints and put them into circulation."

Now, metaphorically, that is what we need.

DE: Sure.

WH: That is the aim of the sermon.

That is this focus we are talking about.

DE: Notice the emphasis here upon moving people—moving them out with the word of God.

WH: One of the older analogies illuminating this concept is the gas station analogy. People come into the spiritual gas station, fill up their tanks, and go back out. I think what we have been having in all of our churches, long before it hit America, is an energy crisis.

DE: We are just not getting it. We are going out with empty tanks, and we are stalling.

WH: Kierkegaard has an analogy that appears in *Purity of Heart* in which he says that the preacher is not an actor on the stage with the congregation as the audience. Rather, he says, drawing on the drama analogy, God is the audience, the people are the actors who are acting out their lives and their responsibility before Him, and the preacher is the prompter who gives them their lines and sees that the plot moves along.

DE: We are saying head-on that preaching is the central activity of the church because of its basic import, because of its persuasive orientation, and because of its focus upon building men and women into the image of Jesus Christ so that they can minister.

I hope there is one thing you noticed about what we were do-

ing this morning. It was, even with all the allusions and asides, passionate. Years ago I stumbled upon this statement by Kierkegaard in which he nailed the issue so strongly for us who preach in the formal sense. He said, "Let others complain that this age is wicked. My complaint is that it is paltry and lacks passion. Men's thoughts are thin and flimsy like lace, too trivial to be sinful. It might be sinful for a worm to harbor such thoughts, but not for a being made in the image of God. This is the reason my soul always returns to the Old Testament. Those who speak there are at least human beings. They love, they hate, they murder their enemies, they curse their descendants through all generations. They sin."

Kierkegaard is not saying, "Go out and sin." Rather, he is saying, "Go out and live, and do it passionately!" What we are saying is "Preach, herald the Word of God in its appropriate place in the Church, and do it with passion!"

Let's pray. "Father, we thank you for the work you have called us to. We praise you for its meaningfulness in our lives and its existence within your church. Grant that we may be passionate in the carrying on of our task that it truly might reflect honor to your name. Amen."

Jesus Christ Frees and Unites: Implications for World Peace

by CHARLES C. WEST

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*"And when Jesus drew near and saw the city he wept over it, saying,
'Would that even today you knew the things that make for peace!'"*

Luke 19:42

THREE are two levels on which one can say that freedom and unity are the component parts of peace. It is a fact which the world understands in its own terms. It is also a statement of the life of the Church with Christ, and the promise of God for his world. It expresses the world's yearning; and it expresses the Church's mission. The relation between these two concerns us here. When the World Council of Churches took the theme: "Jesus Christ Frees and Unites," it committed the member churches to explore this relation so that out of it might come a proclamation in concrete terms of the way in which *Jesus Christ* is the source of peace among peoples and nations. But Scripture committed us to this exploration long ago. The city of Jerusalem over which Jesus wept did not know the things that make for peace, and it faced destruction because of it. Who is Jerusalem today? Is it not both the world and the church? The world of course has its own ideas of how the balance of freedom with unity brings

about peace. Its varied understandings are based on various ideologies and interests; it is not hard to see how they lead to conflict with one another. But does not the church bear the greater sin if, knowing and confessing Christ as its head and its life, it still reflects the world's divisions and conflicts instead of showing Christ's peace in concrete terms to the world?

This, then, is our agenda. This paper will explore it in three parts: first, peace in freedom and unity as the world today understands it; second, peace, freedom and unity as we see them in Christ; and third, some suggestions as to the form of the Church's mission which arise from the interaction of these two.

I. *The Peace of the City of This World*

In the providence of God all people seek peace. This is the first fact of created human nature from which we can start. Freedom is often an acquired taste; peace is a basic longing of every heart, and a condition of life itself. No

one has put this more clearly than Augustine of Hippo in the 5th Century A.D.:

"Whoever gives even moderate attention to human affairs and to our common nature, will recognize that if there is no man who does not wish to be joyful, neither is there any one who does not wish to have peace. For even they who make war desire nothing but victory—desire, that is to say, to attain peace with glory. For what else is victory than the conquest of those who resist us? And when this is done there is peace. . . . For every man seeks peace by waging war, but no man seeks war by making peace. For even they who intentionally interrupt the peace in which they are living have no hatred of peace, but only wish it changed into a peace that suits them better. . . . And in the case of sedition, when men have separated themselves from the community, they yet do not effect what they wish, unless they maintain some kind of peace with their fellow conspirators. And therefore even robbers take care to maintain peace with their comrades, that they may with greater effect and greater safety invade the peace of other men. . . . It is thus that pride in its perversity apes God. It abhors equality with other men under Him; but instead of His rule, it seeks to impose a rule of its own upon its equals. It abhors, that is to say, the just peace of God and loves its own unjust peace; but it cannot help loving peace of one kind or another. (*The City of God*, Bk. XIX, 12)

So it is also today. Those who turned nuclear fission into weapons of un-

precedented destruction, sought peace. The first atomic bombs were dropped with the object of shortening a war. Those today who have developed nuclear weaponry and who have stockpiled nuclear weapons to the point where the USA and the USSR could each destroy the other many times over, on fifteen minutes notice, are seeking peace through security. Guerrilla fighters in Africa and Asia are making war on governments in their countries in the name of a new peace for their people which they seek. Even terrorists, who plant bombs, hijack airplanes, kidnap and murder children, and make suicidal attacks on peaceful communities, are proclaiming in their way that peace of their community is being denied.

Even the worst disturbers of the peace of the world, in Augustine's time and today, seek some vision of peace. It is fortunate that God has so made human nature, for it means that even those whose peace depends on dominating, exploiting, or even exterminating others, are forced to make compromises with others despite themselves, and out of these compromises some provisional peace emerges. Nuclear arms limitation talks and treaties are possible despite mutual fear and distrust; civil wars can end in truce, negotiation and coalition government; terrorists either destroy each other finally, or move towards a larger and more common strategy to achieve their ends. The very use of peace, however, distortedly perceived, as the goal of human striving, as the object of both freedom and unity among men, throws people into relation to one another, renders them mutually dependent, and limits the absoluteness of any nation's pride and power. Thus does

God in his providence preserve this world as a somewhat human place.

Knowing this first fact, we can face a second: the peace of this world is a tenuous and unsteady peace. It is always a compromise of conflicting interests, hopes and visions. It is gained by a balance of power more because sinful men and nations find themselves more threatened by the destruction of war than because they love and trust those with whom they agree to make peace. It is always breaking down when one class or race or nation thinks it can improve its own peace by dominating another more completely. It is threatened continually by different visions of justice and the common good, each rooted in the special interests of one part of human society and projected as if it were universal. More often than not it is a false peace—the agreement of powerful nations to harmonize their interests at the cost of the weak and poor, or the control by one class or group of the power of army and police with which to repress the rest of a country. In this sinful world human beings understand their own peace in ways that make it objectively necessary for them to deny the peace of others, to dominate and exploit them. Therefore compromises are unstable. Agreements break down in new conflicts. The peace which is imposed by force is upset by its victims. The peace which is won by consensus is broken when one party feels strong enough to change its terms. There are standards of justice and law that limit this power and uphold the cause of the weak. But even these are ideological: they universalize the interests of one group over against another, while they offer a relative principle of moral judgment on the actions of that group.

Why, then, should the Christian church concern itself about the struggle of worldly powers for this kind of a relative, fragile, tentative peace? The answer lies simply in the demands of love—God's love for sinful man. The peace of God is not intended only for the church, nor does it reflect only eternity. The covenant of peace as it is given to the church in Jesus Christ, is intended also for the nations to be their hope and inspiration. The peace which the church proclaims in its gospel is always preserving, strengthening, criticising, and transfiguring the various forms of peace which the powers of this world establish among themselves. The statement of the Apostle Paul in his letter to the Ephesians—"Now in Christ Jesus you who once were far off have been brought near in the blood of Christ, for he is our peace, who has made us both one, and has broken down the dividing wall of hostility." (2:13-14)—applies not only to Jews and other nations of his time, but to conflicting classes and nations in the world today. In this hope it is our task as Christians to search the efforts at peace-making in the world today, for signs of Christ's transforming work of judgment and reconciliation.

When we do this, I suggest we find two movements of world events: First, peace is happening in our world, and there is reason to thank God for it. It is worldly peace; it is fragile; it is fraught with unresolved issues; but it is real. Let me simply list some of the events of the past few years which illustrate it:

The United States and the Soviet Union have reached agreement on the limitation of anti-ballistic missile systems in a formal treaty and have made an interim agreement to limit

offensive nuclear arms, of strategic capacity. They are in negotiation to limit further the armaments race between them.

Egypt and Syria have reached agreement with Israel for an armistice which involves some withdrawal of Israeli troops from conquered land and provides for negotiation toward a more permanent peace in the Middle East.

India, Pakistan and Bangladesh are at peace with each other, and the relations between them have never been more cooperative than they are today.

Nigeria is healing wounds of civil war by real forgiveness and reconciliation which has brought the Ibo people once again into the full common life of the whole nation.

Laos, after years of civil war, is now governed by a coalition government and most foreign forces have been withdrawn from her soil.

The People's Republic of China has been seated as a member of the United Nations, and the generation-long cold war between it and the United States has been turned into a normal diplomatic relation strengthened by trade and good will on both sides.

The German Democratic Republic is on the verge of normal diplomatic relations with many western nations which have in the past refused to recognize it, and is now a member of the United Nations.

Portugal has had a change of government and is now moving toward negotiation with the liberation movements in her colonies.

These events are not the peace of God. Each one of them has its ambiguity and its danger. There is still an arms race in weapons *technology* between the USA and the Soviet Union. Arab terrorists still raid Israeli villages and the planes of Israel bomb Arab refugee camps in reprisal. Bangladesh especially, but the whole Indian subcontinent as well still faces large scale hunger and want. Millions are dying of starvation in sub-Saharan Africa, down into northern Nigeria. The civil war continues with little prospect of compromise or coalition in Cambodia and Vietnam. Tensions continue between China and the Soviet Union. The GDR has to struggle for its socialist identity against the infiltrating influence of the German Federal Republic to the west. There is as yet no peace between Portugal and the people of her colonies, and in Rhodesia and the Republic of South Africa there are not even the beginnings of *metanoia* by the white minority regimes. It is easy to be cynical and to discern selfish motives behind every peaceful move. But the task of the Church is not to be weighed down by human sin, but rather to discern the signs of God's work, as he uses at time the wrath of men to praise him (Psalm 76, v. 10). There is, by God's providence, and despite the sinful fears and greed of human beings, a movement toward peace.

Second, the peace that this world claims to be establishing and securing is being met by a counterwave of profound suspicion and protest; and in this protest is the hand of God's judgment on those prophets and priests who "have healed the wound of my people lightly saying 'Peace, Peace' when there is no peace" (Jeremiah 8:11). The theme of our meeting is that of the coming Assembly

of the World Council of Churches: "Jesus Christ Frees and Unites." The world finds it hard to unite and free at the same time. Where unity is enforced in the name of peace by earthly power, liberation becomes a movement which divides, but who is really responsible for the division? Where human beings demand unlimited freedom for their own capacities, whether as individuals, as business enterprises, as sovereign nations or as the "working people" of the world, the other people whom they exploit and abuse in their struggle for freedom unite against them, and finally the limits of God's creation itself bring their hopes to destruction. But who is responsible for this limitation of freedom? But let me be more specific.

There are in the world a large number of peoples who hold the reins of power in their countries and who regard a monopoly of that power, against the claims of people of other races, languages or cultures, as basic to their peace. There is order in such countries, but there is no peace for the excluded people who have no share in power, and the peace of the dominant group is tenuous and threatened. In some cases as in Northern Ireland, this peace breaks down into a nightmare of civil conflict. In others, as in South Africa, rigid police repression keeps order in the midst of fear. But the problem is much more widespread than these two extreme cases. Wherever large groups of people are excluded from a part in the government of their society, their peace is denied. The key to peace is empowerment of the excluded, and sharing of power by the dominant.

There is an increasing number of countries in this world where unity and order have been purchased at the cost

of suppressing dissent both on matters of practical policy and on matters of ideology. Dissenters are not necessarily wiser or more responsible than those in power. There is a risk to public order in allowing dissent. The dissenter, however, is a witness to the fact that no person or group in power is wise enough or good enough to do without criticism and protest against his or its policies. A government that allows dissent is recognizing that God and not some human political agency is the ultimate judge of justice and peace. The government that suppresses dissenting speech, press and assembly is creating unity at the cost of freedom; and this is false peace. One can only be distressed therefore at the growing number of countries—Chile, the Philippines, and the Republic of Korea are the most recent additions—where this suppression is a fact. Dissent will not disappear because it is suppressed. Peace cannot be based on the coercion of the human spirit, because there is a God who liberates.

There are in this world whole nations which are coerced into an order which serves the economic and political advantage of other nations. This coercion may be directly political, it may be by economic influence, or it may be a combination of the two, reinforced by cultural and ideological pressures. There is a case to be made for the limitation of national sovereignty in favor of international order. No nation—not even the USA or the USSR—has an absolute right to act independently in an interdependent world. But an order in which the welfare of some nations is subordinated to that of others is the oldest and deepest form of false peace in the history

of human politics. It waits only for a moment of weakness to explode.

These are examples of peace sought in unity at the cost of freedom. Peace can also be sought in freedom at the cost of unity, and the results are just as disastrous. During the past generation technologically developed nations, both socialist and capitalist, have raised their standards of living and expanded their economies at an unprecedented rate. Millions have experienced the liberating exhilaration of instant communication, of new machines to serve them, of new products to enjoy, and of endless amounts of cheap energy at their command. Problems of social injustice have been softened by an expanding economy that promised to include everyone. Development was to be the answer for the poorer nations of the world. Freedom collective or individual, was to be the key to peace.

It has worked this way. In fact the gap between rich and poor in the world has grown greater during this generation, and the rich have used their technology and organization to appropriate the resources of the poor. The rules of trade and finance favor those who already have wealth, and efforts to change them by international action have proved futile. Developed nations cling to their technological style of life and their level of consumption. They identify their peace with the right to buy and use these goods and services. So the conflict between the rich and the poor grows more acute as resources reach their limit.

Resources are reaching their limits. This is perhaps the deepest crisis of all for the peace of our time. Mankind, especially those of us who do not belong to the masses of the poor, have broken the

peace with God's creation in their greed for power and material gain. The imminent exhaustion of non-renewable natural resources for example, at present rates of consumption mercury in thirteen years, tin in seventeen years, petroleum in thirty-one years and copper in thirty-six years—is only the surface of the problem. Substitutes may be found, but they require energy and all known sources of energy will add intolerably to the pollution of air, earth or water by smoke, gases, radioactivity or heat. Already irreversible ecological changes have taken place in some lakes and rivers because of pollution and there is prospect that the same may happen to the oceans. Food supplies are facing a limit, and to expand them with increased fertilizer (needed to make new high yield forms of rice and wheat produce) requires again more energy. The world faces decreased natural resources, energy supplies, and food, with more pollution and destruction of the environment God has given us to tend. We have identified our peace with ever higher consumption of good and expressions of power, and we are now caught in a warfare with created nature which mankind cannot win.

Real peace is being made in the city of this world. Reconciliation is taking place and justice is being realized in new covenants where unity is created which affirms the freedom of the members. These are worldly, provisional events but nevertheless they are signs of God's work. False peace is breaking down in this world wherever unity is attempted by force in violation of the freedom of others, and wherever freedom itself becomes the absolute value of sinful human beings. This too is God's

work. Let us look at that work more directly.

II. *The Peace of God*

One can hardly do better than introduce this subject with quotation from The Consultation on Christian Concern for Peace in Baden, Austria in 1970, sponsored by the World Council of Churches and the Vatican through SODEPAX:

"Peace for those who confess the Christian faith, cannot be defined simply as the absence of conflict, strife and war. The word shalom, as it is used in the Bible, expresses the wholeness of human life in a community of mutual sharing and affirmation . . . It includes prosperity, happiness, respect among friends, and all that belongs to personal fulfilment. For a community it means the flowering of its common life in all respects. It is the fulfilment of the promises of God. As such it is a dynamic concept which demands ever new realization in new personal and social situations. It includes not only the constant renewal and transfiguration of the individual man's outlook and inner being but also the constant re-examination and, if necessary, radical refashioning of the external social, economic and political structures of societies.

"Peace is therefore inseparable from the achievement of justice in human life, provided that justice be understood in Biblical sense, not as the administration of a set system of laws but as the activity of God, raising up the poor and outcast, vindicating the victims of oppression and saving men from their sins for new life with each other and with him. Justice means

the establishment of the disadvantaged in the full rights and possibilities of their humanity."

One could hardly ask for a more concise or eloquent ecumenical statement of the meaning of peace for a Christian. It means for our purposes, I believe, the following:

First, the peace of God embraces the whole realm of human possibilities as God promises and intends them, here in this life and in eternity, in earth and in heaven, in the individual life and in society. It means liberation from all the dehumanizing forces which prevent this flowering of individual and community. Its quality is freedom.

It is wrong therefore to separate the spiritual peace of the church, and of the coming kingdom of God—peace with Christ and the peace of heaven—from the material peace which comes when we enjoy freedom, prosperity, and harmony in our time on this earth. When Jesus said to his disciples, "Peace I leave with you; my peace I give to you; not as the world gives, do I give to you," he was not offering a substitute for peace on earth, but a promise of it: "In the world you will have tribulation, but be of good cheer, I have overcome the world." (John 14:27 and 16:33) In this sense it is quite legitimate to speak of a "struggle for peace." Because of the peace of God which is given to us in Christ, we are girded for the work of realizing his promise here in our world, against the powers of destruction, of idolatry, and of injustice. The Old Testament promises of shalom to the people of Israel is also the content of God's purpose for us today: prosperity

—enough to live on and to live with, freedom from the control and exploitation of other people, and a deep communion of soul in which the fruits of love may grow between person to person and the finer arts of living may flourish. This we are to struggle for and cultivate, because God has given it to us. Archbishop Michael in his speech to the Fourth All-Christian Peace Assembly in Prague 1968 put it in eloquent words which I would like to quote:

"In its essence, the peace brought to earth by the Son of God, incarnated for our salvation, the peace sung by the angels and proclaimed by the Word of God (Luke: 2-4), is not an abstract ideal, nor an object of pious but unfounded reverie. Peace is a gift that the Lord makes to man. Is. 26:12, John 14:27) Peace is the precious characteristic of the Kingdom of God (Rom. 14:17). Peace is at the same time a sacred vocation and an obligatory property of Christians (Rom. 14:17). Peace is entirely real. This is proclaimed by the Holy Scripture of the Old Testament, and proclaimed by the Gospel and the prediction of the Apostles in their witness. The reality of peace as one of the divine gifts should be recognized and welcomed by Christians not in a static or weak contemplation, not as a passive reminder of the cases in which peace celebrated its victory or was won by enmity, but in active and contemplative movement oriented toward the aim, "seek peace and pursue it."

Second, the peace of God is expressed in the *relationship* of his covenant with us and our covenant with one another in him which limits and defines us as hu-

man beings. This is the unity which he intends and in which freedom has its meaning. Human beings are not self-creators; still less do they create God in their image. It is not promised that they shall expand their power and their possibilities to infinite dimensions. Nor are human beings mere expressions of a species, a class, or a nation, which claims its own absoluteness and immortality. Human beings are persons called into being by God as his creatures, given life, direction and promise at every moment by him. The limit on human freedom is at the very center of life, in our responsibility to the other person with whom we are to live and in the ultimate Other who is God. But this limit is grace, it is promise, and it is freedom if we "lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." (Ephesians 4:1-3)

The paradox of this covenant relation is fundamental. This is why there can be no peace in the long run based on private liberties, rights and property alone, necessary as the protection of these may be against the power of government or of the majority. No one is free from the responsibilities which his relation to others and to God require. It is also why governments, or indeed other social units including families, which try to maintain peace by enforcing unity by coercion are sowing the seeds of chaos. No order is secure unless it can be based on a true covenant, in which people, especially people in power, listen to, and are limited by, their response to others who share in the society. Unity and freedom are both redefined by the personal relation which

God's covenant establishes among human beings. Peace can only emerge from the dialogue and the mutual limitation which this covenant means. This is true not only for the church but for the world in its politics as well.

Third, the peace of God is a gift of the crucified and risen Jesus Christ to the world. It is not something which we human beings create or earn by the virtue of our lives or our politics. The peace of the world always breaks down in new conflicts. It always expresses the selfish interests of a dominant group, and therefore it always brings forth opposition. Even the people of Israel, even representatives of the Christian Church, have confused these two levels of peace. Both Pilate and the Sanhedrin crucified Jesus in order to keep peace in Palestine. Christ makes peace among men by opening up a new possibility for people caught in their sinful distortion even of the covenant promise of God himself—the possibility of the forgiveness of their sins, of repentance and a new relation with God and the neighbor. In the world people make peace by compromising with an enemy; it is Christ alone who overcomes enmity. It is he who disarms the power with which we destroy the very peace we try to enforce. It is he who frees us from that most tyrannous of all oppressors, our individual and collective selves.

This is the real gift which the Church has to make to the peace of the world: the proclamation of forgiveness, freedom from our sinful selves and from all the powers rooted in human greed and pride which have enslaved us, and a new covenant in his body and blood. This new relation is possible not just for the church but for the world. It can be good politics to renounce power and

dominance, to admit wrongs done by one's country, to trust others in a relationship which one does not control because, in fact, Jesus Christ has overcome the world. "If holy penitence in the best means of recovering peace of the soul," said Archbishop Michael in the speech mentioned above, "many and various means can become necessary for finding the lost peace among men."

Fourth, the peace of God is constantly upsetting our human peace. The struggle for justice is the name of this upsetting: the claims of others who have been excluded from our covenant and who do not share in our peace. But the justice at work here is not just some legal structure of rights; its goal is not just equality. It is the justice of God who reaches out for who are poor, who are disadvantaged, who are weighed down by their poverty, their sickness, their spiritual depression, or by their sin, and justifies them. It is a never-ending transformation of human beings, human relations, and of society. Let me again quote the Baden report:

"The establishment of peace through justice is never a finished task short of the coming of the new heaven and the new earth in the kingdom of God. The death and resurrection of Jesus Christ, our faithful and joyful new life with the risen Lord every day, and the promise of the coming kingdom indeed makes it both possible and imperative to work for peace realistically and with hope amid the conflicts of our time. The peace of the city of God bears upon and inspires the peace of this world, but the peace of this world is never identical with it. There is no ideal society. There is never a time or place when the prob-

lems of human conflict are essentially solved, when order is basically just and needs only to be improved. In every social and political system it will be the task of peacemakers to make the cause of those who are denied justice their own and to help them to their rights, as well as to co-operate with all those forces of whatever faith or ideology which are seeking to build a just society. This is true for Christians and others when they are in positions of authority and responsibility as well as when they are not. Those with power and authority need constantly to be aware of their own bias and limitations, and to re-appraise the responsible exercise of their calling and office." (p. 11)

In short, the peace and justice of God judge and transform our human political ideas of peace and justice continually. The way to peace in this world which is always open to the peace of God is the way of repentance and transformation, the way of seeking out and including in our covenant those poor and disadvantaged whom God has found before us and whom he is raising up.

Fifth, in the course of realizing his peace, the action of God may *create* conflict in human society. "I have come," said Jesus "not to bring peace but a sword." So it has proved to be where the Gospel has been at work. Unchallenged evils are brought to light and pressure to change them builds up. The prophets of Israel were in a sense disturbers of the peace who organized parties around their condemnatory sense of how the word of God was at work in the society. In the midst of this conflict the church will be an advocate for the

poor and those who have been denied their peace. It will take sides, as the World Council of Churches has in giving medical and educational assistance to African liberation movements, or as the Roman Catholic Church in Chile and in the Philippines has in bringing judgment on the unjust imprisonment of dissenters and the abuse of public trust by the governments there.

Here an important question arises: how does the witness of the church differ from the political action of a dissident worldly opposition? The answer, I believe, lies in the character of the Church's advocacy: it creates conflict in the name of the peace of God. That means that this advocacy is never simply solidarity with this or that revolutionary army, never simply hatred for those in power. It is the judging and saving message of Christ for the victim of injustice and for his oppressor as well. The conflict created is between God and the oppressor, and the faith is that His power will overcome not only the power of the oppressor but the vindictiveness of the victim as well, thus creating a new covenant of peace.

Finally, the peace of God is completed in Christ's reconciliation of all people, "not counting their trespasses against them" (II Cor. 5:19). The presupposition of reconciliation is justification—the transformation of the sinner by grace, and the vindication of the victim of injustice. The fulfilment of justice however, is in reconciliation. No human cause is absolutely just. No political movement, no oppressed people, no exploited class, struggling for justice, deserves to triumph absolutely, and to destroy completely all the power against it. God does not bring peace by any victory but his own. In this world the

goal of every struggle for justice is a new relationship, a new covenant, a new mutual affirmation by those who once were enemies, in which *both* sides are transformed and find a new responsibility for each other. Thus does Christ win his victory over the principalities and powers of this world which seek to absolutize themselves, and thus does he bring his peace to bear on the world.

III. *Consequences for World Peace*

How, then, can this peace of God be made concrete in this world? Here each of us must take the risk of being very specific, even though it involves the risk of being mistaken. Let me, then, in the risk that God's forgiveness and the fellowship of the church makes possible, venture some thoughts on four specific issues.

1. Relationships between the United States and the Soviet Union are, praise God, improving. This improvement is fragile, as the peace of this world always is, based in common interests and threatened by fears and ambitions on both sides. A total ban on underground nuclear testing has not been achieved. Weapons technology, notably the development of Multiple Independently Targeted Re-entry Vehicles (MIRVs) is threatening to wipe out the single most important deterrent to nuclear war in a sinful world the "second strike" capacity of a nation attacked by nuclear weapons, capable of destroying also the attacker. Military expenses are preventing peaceful development of the economy, and a new escalation is in sight despite the few agreements that have reached. If present trends continue, including the spreading of nuclear weapons technology to other countries,

the world will be a far more dangerous place a few years hence than it is today, just *because* every nation, and first of all the USA and the USSR, is driven by fear to seek security through ever stronger weapons.

What can Christians do? I suggest the following:

(a) We can speak out, in the name of peace and of security itself, for a military balance of power based on mutually agreed reductions of nuclear and conventional armament. No nation has a right to be so strong that it can destroy another. The argument that it will not use such strength will never convince anyone else. This means in a nuclear age that no nation can be secure against any possible threat. One of the greatest dangers to world peace is the type of military (and civilian) mind that determines the defense policy of a nation not on the basis of a possible enemy's real intentions but on the basis of what that enemy could do if it were populated by devils instead of human beings. A certain understanding of each other, a certain minimum of trust for one another is absolutely essential for national security itself, and it is the key to disarmament.

(b) We can build relationships and mutual understanding which will give each of us a positive stake in the life of the other. This involves a risk of course. As we get to know each other better we cannot be indifferent to the internal conditions in each other's countries. It is natural and right for members of the Communist Party of the Soviet Union to be concerned about the freedom and civil rights of Communists in the United States. It is natural and right for American Christians to be concerned with the freedom of Christians in the Soviet

Union to practice and to propagate their faith. Internal conditions in our countries are a factor in world peace. But this a risk we must take if we are to build peace. Only by a critical and sympathetic understanding of one another, only by listening to one another, can the relationships be built which will undergird the present delicate detente built on the compromise of interests and the fear of nuclear destruction.

2. We have an opportunity in the Middle East today to move toward peace between Israel and the Arabs. The way is still beset by dangers, but one important breakthrough has been made: enemies who until recently had been absolutizing their own righteousness in utter hatred of or contempt for each other, have reached an uneasy truce and have agreed to negotiate. How can Christians help those negotiations to succeed? I suggest the following:

(a) We can translate into political terms the Biblical insight that the hope of the future which God is preparing for us is far more important than nursing resentment for past wrongs. No one can unravel all the injustices that have been committed in the Middle East by all parties during the past generation. Without some political equivalent of forgiveness no future is possible. But in Christ God has forgiven our sins. Because he is Lord also of Jews and Muslims there is hope. It is not for us of course to commend our religion to them. Christianity itself has too much to repent of in that part of the world, to proclaim itself as savior. But there is forgiveness, this we know in Christ. Therefore compromise can become blessed reconciliation and new community is possible.

(b) We can be friends of both Jews

and Muslims and become ourselves a link in the future reconciled community. Some Christians are Arabs. Some are Jews and all of us are heirs to the promise of Israel. At the risk of inner struggle with this almost intolerable tension we may be called to live first of all among both peoples the reconciliation of Christ.

3. World social justice is a more urgent imperative than ever before, yet in our countries less attention is being paid to it. The gap between rich and poor nations measured in economic terms, is steadily growing. But the question is not just economic. It is a problem of the powerlessness of the poor and weak peoples to resist the economic, and sometimes the military, pressures of the rich and strong. The poor lack freedom to develop in their own way. Their leaders are bought off or manipulated by political pressure. Their raw materials or the products of their industry are channeled to richer nations at discriminatory prices. Their culture is invaded and distorted by the values of an alien country. In this situation, I suggest three emphases which the Christian Church might make.

(a) We can help to make our fellow countrymen in the technologically developed, relatively prosperous world aware of the problems of the poor, and of the way our prosperity depends on them. We can humanize the relationship. It used to be that the poor were always near us. We could see them and they were on our conscience. Now it is the task of the church to create a spiritual nearness that will not leave our consciences alone, and to spell it out in terms of economic relations.

(b) We can welcome the power of the poor when it expresses itself, even

when our prosperity is hurt thereby. It is said that other raw material producing countries are now organizing along the lines laid out by the oil producing countries recently, in order to bargain more effectively with the countries that need these materials. This is God's judgment helping to create a rough justice among us. Other countries have long played off the competitive interests of the world's great powers, moving closer to one sphere of influence now, and another later in order to gain more freedom of action over against them all. Again the rough justice of God is at work. Only when the poor are powerful enough to force our respective nations to consider their interests, will greater and finer justice be done.

(c) We can strengthen those forces of interdependence in the world which are truly international and do not depend on one great power or another. We can support the United Nations and try to give it power to work in its international aid and technical assistance programs and its peace-keeping operations especially. We can champion the cause of the seventy-seven less developed nations in the United Nations Conference on Trade and Development, leading to international trade policies that will protect poorer nations against the economic power of the rich. Independence is not the final answer for any people. But the channels of interdependence must be those in which all people really participate with power to affect decisions. On *these* international community *is* built.

4. We are losing the struggle with ourselves to live within the limits of God's created world. The destructiveness of nuclear power is only the most immediately dangerous example of this. The limits of natural resources, energy pro-

duction, and pollution all remind us that destruction awaits us because of our success in dominating nature and making it serve our ends. What can Christians contribute to peace with nature?

(a) We can take the lead in suggesting a quality and style of human life where progress and hope does not depend on an ever-expanding consumption of material goods. This does not mean other-worldliness. It does not mean transferring human hope to heaven. It means recovering the original intention of God for mankind that he should find his hope and his new horizons in exploring fellowship with God and his neighbors and should use his physical environment to express that harmony and promise. It means discovering how to bring forth the fruits of creation without destroying it. It means using technological and scientific power as stewards and not as masters.

(b) We can seek to humanize technology itself, so that it serves ends that human beings in their freedom choose and not ends dictated by the system itself. There is no reason why every new scientific discovery—for example in the genetic determination of future generations, or the use of drugs to control human personality—should be used just because it is made. There is no reason why man has to fly faster than sound, just because it is possible. Science and technology are not absolute goods in themselves. Unless we decide in the light of a more humane and loving goal how best to use them and when to renounce them, the destruction they will bring on us will be the judgment of God.

(c) We can seek to make economic decisions serve the long run general

human welfare and not the short run interests of the few or the many. Whether our economies result from government planning or the operations of the market, we must bring them under a control that considers the full cost of production—in damage to the environment and use of irreplaceable resources and production of wastes for example—in the decision where to put priorities. We must consider future generations as well as our own, even though

they cannot yet make their influence felt. We must give priority to the basic needs of the poor over the demands of the rich or of powerful governments for more complicated and expensive machines. Economic decisions are human decisions. They too express our obedience to the promise of God for human life, or our vain pursuit of our own greed and power out of which warfare grows. It should be the task of the church to help discern which is which.

RELIGIOUS HERITAGE

Our situation today is rather like that of the Russian exile in *The Time of the Angels*. Out of the wreck of his past, he possessed only a shred: an icon of the blessed Trinity. He did not know what to make of it. We live in the aftermath of a debacle of a culture and a church which offers only a shred of life-giving truth. We are a wreck (albeit an interesting, fascinating, even glorious wreck), but not a total one. We do have something—a tremendous religious heritage; our task is to re-possess what we have that we may live—not each one unto himself—but in each other and in the truth. Our task is to get into a position to perceive what is there, a task for both the heart and mind.

Diogenes Allen, in *Finding Our Father* (John Knox Press, 1974), p. 67.

Martin Buber's Approach to Jesus

by ALEXANDER S. KOHANSKI

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FROM his youth, Buber relates, he regarded Jesus as his "great brother," and this feeling gained strength as he studied the New Testament in the course of almost fifty years.¹ But in his viewing of Jesus, Buber does not mean the Christ of the Christian religion but the man of Nazareth who lived and preached at a certain critical period of Jewish religious history and who cut out a path of his own, somewhat deviating, but not removed from or contrary to, the basic principles of the faith of his ancestors. Since Jesus lived and acted among his own people before the founding of Christianity and the formulation of its religious doctrines, Buber presents him as a person who entered into relation with God by rejuvenating the primary intent of the revelation which had been inherent in the Jewish faith of old, and not by founding a new faith with himself at its center. What is important for Buber, as he puts it, is Jesus' authentic spoken words which

convey his "abiding in the immediacy of God, the great Devotio," and the message which he brought as one who had "come very near the 'Kingdom of God' in the earthly" world, rather than in some heavenly realm of a super-world.² The person Jesus the Jew is thus to be distinguished from the Person Jesus Christ of the Christian Trinity, and this "hypothetical" distinction, according to Buber, is grounded in two different modes of religious belief.³

Two Types of Faith

Buber differentiates Judaism from Christianity according to two types of faith, the first expressed in the teachings of the prophets or in the Jewish concept of *emunah*; and the second is based in Christian teachings derived from the Greek concept of *pistis*. In order to put this theory in proper perspective, it should be borne in mind that Buber does not contend against historical Christianity as such or against any of its dogmas, which to him are an internal affair of the Church. His point of departure is the person Jesus as he is

¹ Cf. "Zwei Glaubensweisen," Martin Buber, *Werke I* (Verlag Lambert Schneider, Heidelberg, 1962), p. 657. (*Two Types of Faith*, Harper Torchbooks, 1961, p. 12. Note: This book will be referred to subsequently as TTF.) All quotations are in my own translation from the German sources. Corresponding English translations now available are given in parentheses.

² "Cristus, Chassidismus, Gnosis," *Werke III*, p. 954 (*Origin and Meaning of Hasidism*, Harper Torchbooks, 1966, p. 247).

³ On the hypothetical nature of this argument see *Werke I*, pp. 726-27 (TTF, p. 102).

known to him from the Synoptic Gospels, which is also the pivotal point of his approach to Christianity. "That Christianity," he says, "has regarded and regards him [Jesus] as God and Savior, has always appeared to me as a most earnest fact, which I must seek to grasp for his sake and my own."⁴ Before we enter upon this theme, therefore, we must first understand his theory of the two types of faith, on the basis of which he singles out Jesus as a man of deepest Jewish religiosity. And before we take up this latter subject, another word of precaution is in place. As Buber himself has emphasized, he does not mean to differentiate a Christian from a Jew by saying that one believes this way and the other that way, but only to demonstrate that, on the whole, one type of faith is prominently expressed in prophetic and Talmudic-Midrashic writings, while the other type is found predominantly in the New Testament.⁵

According to Buber's theory, one type of faith is a "trust in" someone, and the other type an "acknowledgment" that something is true, but in either case the man of faith is unable to give a reason for his trust or belief. In relationship to the Absolute or the Unconditioned, the first type is *faith in* God whose existence does not come into question, whereas the second type is *belief that* God exists. The distinction is not a rational one; even though the second type has a logical connotation, because in both it is man as a whole who believes and not some faculty of his, such as reason or feeling. The difference is rather in the kind of relationship that is established

between the believer and that which is believed. Trust comes through a state of contact with the one who is trusted; acknowledgment comes as an act of acceptance of that which one recognizes to be true. As can be readily seen, the distinction is here drawn along the lines of Buber's principle of dialogue: "faith in" is a state of communication in which man finds himself (faith being the highest potency of this state),⁶ whereas "belief that" is an act of accepting the other prior to the state of communication. Either one may lead to the other, but the emphasis is on the primacy of one or the other. In the case of "faith in" the state is primary and thus decisive; in "belief that" the act of accepting is primary and decisive.⁷

Applied to the religious situation of relationship with the Unconditioned, as such, Buber finds the first type of faith particularly expressed in Judaism, because its contact with the Absolute was originally that of a community as a whole, of which the individual was a part regardless of private belief. That is, the individual member of the community did not have first to accept the truth of the revelation in order to become a part of the religious group; he experienced the revelation together with the rest of his group at the same time that the latter became a religious community, namely, at the revelation at Sinai. What the individual of this community is called upon to do now, after that original experience, is "to hold fast

⁴ On faith as a state of relation see *Between Man and Man*, p. 12. Cf. *Eclipse of God*, pp. 3, 126ff. On the meaning of the terms "contact" and "communication" in connection with this relation, see *Philosophy of Martin Buber* (The Library of Living Philosophers, 1967), p. 705.

⁵ *Ibid.*, p. 656 (TTF, p. 11).

⁶ *Ibid.*, p. 657 (TTF, p. 12).

⁷ *Werke* I, p. 654 (TTF, p. 8).

to his faith," to stand firm and realize or fulfill it in everyday life.⁸

In early Christianity, Buber holds, the process was in reverse, from individual to community, for when the religious communities of the ancient world fell into decay, the primary condition of man was that of an isolated individual, spiritually speaking. As such, each individual had to be personally "converted" to Christianity before he could join with others of the same belief to form a community of cor religionists. Even in mass conversions, Buber points out, it is never a people as a whole that becomes converted to Christianity but a collection of individuals, and there is always a separation between the two in that the individual becomes subject to Christian discipline while the nation as such does not. The Christian group relationship to God, he concludes, is not that of a "holy people" but of a "holy church." Christianity thus looks to individuals for its primary relationship to the Unconditioned and regards its mission to convert them as the essence of its religious life from its very inception.

Jesus Not an Originator of a New Faith

On the basis of this distinction between the two types of faith, Buber proceeds to demonstrate that Jesus of Nazareth was a man of the highest faith of the first type, namely, "trust in," and that he was therefore not an originator of a new religion, such that after his death became known as Christianity. The main burden of this argument is that a man who is summoned to have

⁸ *Ibid.*, pp. 669-70 (TTF, pp. 28-29). See especially his reference to Isaiah 7:9.

faith in God is not asked to give up an old truth for a new one, but to renew and fulfill his old faith or trust to its highest possible primary intent. Such, Buber says, was the message of the prophets to their people Israel throughout its ancient history. On the other hand, a man who is called upon to *believe that* something is true, which was not true in his eyes before, or which he could not have believed to be true, is asked to give up his old belief, or his refusal to believe, and *accept* the new one as true, that is, to convert to a new truth. Jesus' ministry among his people, Buber maintains, was of the same nature as that of the prophets before him. He did not come to convert the people to a new truth but to lead them by his teaching and example as a man of undaunted faith toward renewal of their basic trust in God, which the Jews, as a people, had affirmed at the revelation at Sinai.

A Word about Buber's Method

Buber derives this characterization of Jesus from what he considers to be his authentic sayings as recorded in the Synoptic Gospels. Like many modern Christian theologians, he draws a sharp distinction between the gospel of Jesus and the gospel about Jesus.⁹ The latter,

⁹ Cf. Paul Tillich, *Perspectives on 19th and 20th Century Protestant Theology* (New York 1967), pp. 222-23. "This is the classical formula of liberal theology: The gospel or message preached by Jesus contains nothing of the later messages preached concerning Jesus." Tillich's own view is "that the whole New Testament is unified, including the first three Gospels, in the statement that Jesus is the Christ, the bringer of the new aeon" (*ibid.*) Buber, it appears, has much in common with Adolf von Harnack on the subject of the gos-

he holds, is primarily the work of the Evangelist John and the Apostle Paul, who present Jesus as a divine being sent from heaven to announce to the world a new truth to be sealed by his blood.

It is not my purpose here to examine the various positions of Christian theologians with regard to this kind of distinction in the persons of Jesus in the New Testament. However, such a distinction is untenable when made by Buber on the ground that one of its aspects represents a specifically Jewish view of Jesus. For having decided that Jesus was a man of the Jewish type of "faith in," Buber selects those of his sayings which lend themselves to an interpretation of this type and tries to show that Jesus did not or could not, as a man of this type, become the founder of a new religion. But this kind of argument can neither affirm nor deny Jesus' divine nature, which, in the final analysis, is the pivotal point of New Testament exegesis. The cardinal question of this exegesis is not whether Jesus' sayings were in keeping with, or contrary to, contemporary or earlier Jewish traditions, but rather *who* was the person who pronounced them. That is, the question is not, as Buber presents it, whether Jesus *founded* a new faith, later known as Christianity, but whether he can be regarded as the *foundation* of this faith. For that one must take the New Testament as a unified whole. And since there is no other source outside the New Testament that would

pel of Jesus and the gospel about Jesus, and with Albrecht Benjamin Ritschl in interpreting Jesus as the "prophet" of man's self-realization in its communal aspect. Cf. Karl Barth, *Die Protestantische Theologie im 19. Jahrhundert*. Dritte Auflage (Zürich 1960), pp. 600-605.

identify Jesus as essentially Jewish, one cannot legitimately draw a distinction between a traditionally Jewish Jesus and a Christian Jesus, as Buber does, by the method of selection from the only source available, that is from the source of Christian doctrine which regards him as its foundation.

To be sure, Buber also uses the method of selection in his approach to the Old Testament, but there he acknowledges its unity, regardless of its diverse backgrounds and tendencies. He furthermore notes with approbation that Paul, too, "upheld the unity of the Hebrew Holy Scriptures."¹⁰ But when he himself applies his method to the New Testament he seeks to establish two separate sources, one of Jewish tradition and another of Christian tradition, thus breaking up its unity as Holy Scripture. He often speaks of "the authentic text," "the Aramaic original," "the Greek translator," or "fragments of reading which cannot be restored,"¹¹ and the like, as if the evangelical gospels were based on an Aramaic original that was fundamentally of a Jewish religious character but was later changed either by the Greek translator or by Christian interpreters. Even if we were to accept the theory of an *Aramaic Ur-gospel* (since lost), which Buber seems to support, its original text still would be a gospel of Christian origin and, what is more important, it could not be restored except through the existing evangelical gospels.¹²

¹⁰ *On Judaism*, p. 187.

¹¹ TTF, p. 17, n. 1, p. 59, n. 1, p. 18, n. 1.

¹² The existence of an Aramaic Ur-gospel which may have served as a common source for the gospels of Matthew, Mark, and Luke, was first suggested in a casual remark by Gotthold Ephraim Lessing in 1788. Cf. Wil-

In what follows I will discuss Buber's interpretation of Jesus' ministry according to the Synoptic Gospels as that of a person of the type of *faith in God*, his relationship to the Pharisees, and his eschatology and messianism.

Jesus as the Highest Type of "Devotio" or Faith in God

Jesus, says Buber, never claimed divinity for himself and never considered himself as a mediator between God and man. On the contrary, his relation to God was one of immediacy, and his mission was to serve Him with the highest intention, his whole heart directed to Him, which Buber characterizes by the term *devotio*, as the essential Jewish relationship to Divine Providence. Commenting on Jesus' answer to the rich man (Mark 10.18), "Why do you call me good? No one is good but God alone," Buber writes:

God teaches his teaching for all, but He also reveals his ways in immediacy to select men. One who has received it as revealed and follows it, thereby translates the teaching into the concrete personal, and thereby also teaches "the way to God" (Mark 12.14) in befitting human manner. Thus Jesus knows himself as a fitting means of teaching the teachings of the will of the good master; but he himself does not want to be called good; no one is good but God alone.¹³

liam R. Farmer, *The Synoptic Problem* (New York 1964), p. 3f. See also *ibid.*, p. 15, on Schleiermacher's *Logia* or a collection of Jesus' original sayings by Matthew, on the basis of which the latter wrote his gospel.

¹³ *Werke* I, p. 737 (TTF, p. 115). Cf. *Werke* III, pp. 953-54 (*Origin and Meaning of Hasidism*, Appendix, p. 246).

The emphasis here is that Jesus wanted only to direct his hearers toward *faith in God* and not to have them *believe that* he himself ought to be the object of worship. Thus Buber also interprets Jesus' words (Mark 1.14), "The appointed time is fulfilled and God's rule has come near. Turn and believe in the message" (to use Buber's rendition)¹⁴ to mean that Jesus "does not invite his hearers to believe his word; he aims after the intrinsic value of the message itself," that is belief in God's message of his approaching kingdom on earth. Jesus, according to Buber, calls on the people to turn to God and renew their faith in him, in order to be prepared for the arrival of the new aeon. But if we read Jesus' words in the full context of the event, the evangelist does not convey Buber's meaning; nor did those who heard the words take them in that sense, but rather in the sense of "A new teaching!" (Mark 1.17).¹⁵ The words "believe in the message" spoken by Jesus earlier (v. 14) could well mean *believe that* his own message was true. Buber's interpretation that Jesus' message here was "an heirloom of the religiosity of Israel" the same as Isaiah's, that is the realization of the faith in God in the totality of life, is not borne out by the context of the gospel.¹⁶

Another example of Buber's exegesis of Jesus' meaning of faith refers to the narrative about the boy who was possessed by a demon and was brought by his father to the "Teacher" to be cured,

¹⁴ *Ibid.*, p. 666 (TTF, p. 24f.).

¹⁵ My quotations from the New Testament are from the Revised Standard Version (New York: Thomas Nelson & Sons, 1946), except where I quote Buber's German rendition in the English translation of his book TTF.

¹⁶ *Werke* I, pp. 669-70 (TTF, pp. 28-29).

since the disciples had proved unable to do it (Mark 9:14-29). The text reads:

And he [the father] said . . . "if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" (vv. 21-24).

Buber says that Jesus' words "to him who believes" refer to Jesus' own belief and not to that of the boy's father, for "only the faith which Jesus knows as his own may generally be called faith in the strict sense," and this kind of faith is also "accessible to man as such,"¹⁷ that is, this is *faith in* God by virtue of which one is "taken into the realm of God" and is possessed by its power, but does not possess God's power. Obviously, Buber puts his own meaning of faith into the words of Jesus, because for him (for Buber) true faith can mean only "faith in." Assuming that his exegesis of the above passage is plausible, there is another passage of a similar event, regarding a woman who was cured by merely touching the fringe of Jesus' garment, and to whom the Master said, "Take heart, my daughter; your faith has made you well" (Mark 9:22). It is quite clear from the context that Jesus meant the woman's faith, not his own, namely, that she *believed that* he had the divine power to cure her and that that power was so potent that it was effective even through the fringe of his garment.

On the other hand, Buber's claim that the Apostolic view of Jesus' ministry is cast in the mold of the primary "belief

that" is not borne out by the text to which Buber himself refers, namely, *The Epistle to the Hebrews*. He elaborates on some verses of this epistle, notably the statement "Now faith is the assurance of things hoped for, the conviction of things not seen" (11:1), the second half of which he regards as characteristic of the Greek mode of thought. "He who has faith in the sense of the Epistle to the Hebrews," he writes, "has received proof of the existence of that, the existence of which does not enter into perception."¹⁸ This may be so, but the text does not necessarily seek to establish that this type of belief is primary and therefore decisive for the believer. It may well be, in Buber's own view of the relationship between the two types, that this is a case where *faith in* God, whose existence is not questioned, leads to the *belief that* things not seen exist. For the "things not seen" in the text do not refer to the existence of God but to an invisible order above (in the Platonic sense), which God created through Jesus and made visible in him (Heb. 1:1). What the author of this epistle refers to is the order of a divine High Priesthood in heaven which, though invisible, is more real than the Levitical order of priests on earth. His argument is based on the assumption of the superiority of a supersensuous heavenly existence over the sensuous earthly appearance. But the point is that this heavenly existence is *believed in*, rather than *believed that* it exists.

If we take the *Epistle to the Hebrews* in its entirety, it appears as an attempt by a Christian author,¹⁹ a follower of

¹⁷ *Ibid.*, p. 661 (*Ibid.*, p. 18).

¹⁸ *Ibid.*, p. 676 (TTF, p. 37).

¹⁹ It is generally agreed among scholars of

Pauline doctrine, to convince the Jews that the Christian faith is not a deviation from the faith of their fathers but rather a confirmation of it on a superior divine level, unheard of before, that is, in an entirely new revelation in the person Jesus. The author stresses *trust in* God who has sent Jesus Christ to atone for the people's sins, the same as He had commanded the priestly rites of atonement in the Temple, but in an entirely new experience, through direct divine atonement. He calls for the continuity of Jewish *faith in* God, for faithful endurance to "hold our first trust firm to the end" (Heb. 3.14), and he tries to convince the people that the new event reaffirms their old faith with greater certainty since the sacrifice for atonement was now performed as a divine act, not by human hands. His aim is to renew the old faith in its original intent, "to teach you again the just principles of God's word" (5.12), as he finds it revealed in the divine priesthood of Melchizedek (Gen. 14.18-20), but which he now identifies with Jesus, "a High Priest forever" (Heb. 6.20). Thus,

the New Testament that the Epistle to the Hebrew's was not written by Paul. There is a view that its author was an Alexandrinian Jew by the name Apollos. Cf. F. W. Farrar, *The Early Days of Christianity*, Author's Edition (New York 1882), p. 167. It is of interest to note that recently (1963) the Rev. Andrew Q. Morton, a minister of The Church of Scotland who is also a mathematician, concluded from a computerized analysis of the original Greek of all the fourteen epistles that are attributed to Paul that only five of them (Rom. I & II, Cor., Gal., and Phil.) can be authenticated as coming from his hand. The other nine were written by at least five different authors. Cf. "Cleric Asserts Computer Proves Paul Wrote Only 5 of 14 Epistles," by Lawrence Fellows, *The New York Times*, Nov. 7, 1963, pp. 1 & 13.

the author of *Hebrews*, too, speaks of a renewal of the original intent of the faith of Israel and calls upon the people to hold fast and firm in it, but he challenges the very meaning of that intent as he transforms it not into a "belief that" but rather into a new "faith in," namely, *faith in* Jesus Christ. Thus we find both types of faith represented in the Synoptic Gospels as well as in the Epistles.

Jesus and the Pharisees

Buber presents Jesus as a man brought up in the traditions of the Jewish religion and deeply concerned with its way of life, but in the original intent of fulfilment of the divine revelation at Sinai. The main tenets of the Jewish faith were expressed at the time in the teachings of the Pharisees, and Jesus upheld them in principle. But, like many another Pharisee of his day, he was critical of the legalistic fixedness of their interpretation and manner of observance. Buber maintains that there was always an "inner dialectic" in Israel's spiritual history, in that the living reality of faith tended to become holy script, objectified, static law.²⁰ This was particularly pronounced during the times of Jesus and the early Christians. Jesus, Buber says, took the position of those Pharisees who sought to uphold the primal character of the Torah as revelation and teaching, that the divine word spoken at Sinai be kept as a living force through the constant renewal of man's relation to God. "For the reality of faith of biblical and post-biblical Judaism, and also for the Jesus of the Sermon on the

²⁰ Cf. Buber, *Israel and the World*, pp. 104, 111 on the "era of history which refutes 'history.' "

Mount," he says, "fulfilment of the Torah means to extend the perceived word over the entire dimension of human existence."²¹ Therefore, what Jesus and other Pharisaic interpreters of the Torah fought against was routinization and congealment in the carrying out of God's revealed will. When Jesus spoke against the so-called "Pharisees," he meant the same men that the Pharisees themselves denounced as "painted" in the semblance of Pharisees.²² But, says Buber, though having the true teaching of the Torah in common, Jesus and the Pharisees passed each other by without "either knowing the inner reality of the other."²³ Their difference was in the eschatological sphere. As long as Jesus stood on the Sinai tradition he interpreted it like a true Pharisee without deviation. "But then," says Buber, "Sinai cannot satisfy him," and he seeks to realize the intention of the revelation as it would be in the end of days, that is in the eschatology of God's rule. The Pharisees considered this a break in the tradition that must be observed as historical preparation for God's rule on earth and not as if it had already been established.

Another important difference between Jesus and the Pharisees, Buber finds, is their divergent views of man's striving

²¹ *Werke* I, p. 692 (TTF, p. 58).

²² *Ibid.*, p. 695 (TTF, p. 63). Buber refers to Sota 22b. It says there, the Rabbis taught, there are seven kinds of Pharisees who claim to be following the Pharisaic manner of learning the Torah but who are only simulating it. King Janai, who persecuted the Pharisees, said to his wife who had asked him to make peace with them lest they retaliate after his death: "Fear not the Pharisees or those who are not Pharisees but only the painted ones who simulate the Pharisees."

²³ *Ibid.*, pp. 694-95 (TTF, pp. 67-68).

towards the Absolute. He contrasts Jesus' saying "You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5.48) with what he regards as the authentic Jewish view expressed in Leviticus (9.12) "You shall be holy, for I the Lord your God am holy." Jesus, he says, transcends the human as he teaches that in eschatology of the Kingdom of God man can become perfect like God. The Torah does not expect this. It teaches the people to realize their highest quality of holiness not in order to be like God, but because God, Who is holy, wills it for them. Again, Buber stresses the radical aspect of Jesus saying (Matt. 19.21) "If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come and follow me," to mean "follow Jesus on his eschatological way."²⁴

In Jewish tradition, Buber indicates, there is the concept of completeness of man's relation to God, of walking wholeheartedly with him, imitating the qualities attributed to him, such as mercy, graciousness, and the like. Such, for example, is God's call to Abraham (Gen. 17.1), "Walk before me and be wholehearted"; or Solomon's admonition to the people (I Kings 8.61), "Let your heart, therefore, be whole with the Lord our God to walk in his statutes and to keep his commandments."²⁵ It is

²⁴ *Ibid.*, p. 694 (TTF, p. 60).

²⁵ Cf. *ibid.* In the biblical reference, the Hebrew word for "whole" and "wholehearted" is *tamim*. Buber further refers to Sabbath 133b. There we read: "Abba Shaul says, *anvehu* [Exod. 15.2: "This is my God and I will glorify Him"], be like Him: as He is merciful and gracious, so be you merciful and gracious." Rashi comments on the word *anvehu*: It is like the word *ani* (I) *v'hu* (and He), I will make myself like Him in searching my ways."

thus not meant for man to seek divine perfection, not to speak of the possibility of attaining it, but rather to strive for fulfilment of his human way with God to the fullest extent possible. Jesus' call to perfection, Buber holds, issued from his "eschatological radicalism," which is contrary to Pharisaic teaching. Nevertheless, he regards this radicalism still within the confines of Jewish differences in the interpretation of the Torah, that is the revealed will of God, and as part of the inner-critical condition of Judaism at the time. For basically Buber emphasizes Jesus' declaration that he did not come to abolish the Torah and the prophets but to fulfill them (Matt. 5:17), and considers it sufficiently clear that the conflict between Jesus and those he designated as "Pharisees" was one of "teaching against teaching, the true unraveling of the Torah against its facile, erroneous and misleading applications," as taught by the pseudo-Pharisees.²⁶ In essence, Buber holds, Jesus taught the same basic principles as did the real Pharisees.

Jesus' "Eschatological Radicalism"

As we have seen, Buber finds Jesus' radical deviation from the teachings of the Pharisees in the demand for man's perfection in the eschatological rule of God. This may well be in keeping with Buber's own understanding of eschatology, but may not at all reflect Jesus' understanding of it.

For the 'eschatological' hope [Buber states] . . . is first always historical hope; it becomes eschatological only through growing historical disillusionment. In this process faith seizes

upon the future as the unconditioned turning point of history, then as the unconditioned overcoming of history.²⁷

For Buber then eschatology, like history, is continuous—no break with the past—and he, therefore, sees Jesus' radicalism as having come from his "enthusiasm of eschatological actuality . . . viewed from the point of view of Israel's faith, implying at the same time a supplement to it."²⁸ That is, Jesus is regarded here as a *Reformer* and not as a transformer of the Jewish faith, as one who puts his teaching against the teaching of other Pharisees, and not as one who seeks a real break with tradition.

Buber tries to find support for this hypothesis in both the content and form of Jesus' sayings insofar as they have parallels in the Torah and Talmud.²⁹ But the problem of Jesus' "eschatological radicalism," as Buber calls it, cannot be resolved from his statements in the Sermon on the Mount or his other preaching, even though parallels can be found for a good many of them in Jewish Scripture and Talmudic-Midrashic lore. For, contrary to Buber's claim, it is not sufficiently clear from these statements that Jesus opposed only the pseudo-Pharisees and did not seek to change principles of Jewish tradition or, for that matter, put a break into history

²⁷ *Kingship of God*, p. 14.

²⁸ TTF, p. 76, in connection with Jesus' statement "love your enemies," which is also taught in Jewish sources, in the Torah and the Talmud.

²⁹ *Ibid.*, p. 99. ". . . in point of fact every true *reformatio* intends precisely that which found its strongest expression in the sayings of Jesus which begin with 'But I say unto you': to return to the original purity of the revelation."

²⁶ *Ibid.*, p. 696 (TTF, p. 63).

altogether. His declaration, on which Buber relies most, namely, that he came to fulfill the law and the prophets could mean, as indeed it was interpreted by Paul (Rom. 3:21-31) and as may be inferred from Luke (10:21-24), that he came to fulfill them in *his* own way and not in the original Jewish intent or, more pointedly, that he, Jesus, was the fulfilment, which his words "I have come . . . to fulfill them" could well signify.

The real issue, then, is the role that Jesus saw for himself in his eschatology. As Buber himself states, "He knew himself as the prophet of the coming Basilea and at the same time as its appointed human centre."³⁰ Or as Rudolf Bultmann phrases the issue more precisely:

"Today it is commonly accepted that the reign of God which Jesus proclaimed is the eschatological reign. The only point in dispute is whether Jesus thought that the reign of God was immediately imminent, indeed already dawning in his exorcisms, or whether he thought that it was already present in his person—what today is called 'realized eschatology.'"³¹

Buber tries to resolve this issue by assigning to Jesus a special place in the series of messianic persons which have been envisioned in the prophetic writings and have come on the scene of the spiritual history of the Jewish people, and which he identifies with the legendary figure of Messiah son of Joseph.

³⁰ *Ibid.*, pp. 103-104.

³¹ Rudolf Bultmann, *History and Eschatology* (New York: Harper Torchbooks 1962), p. 31.

Jesus and Messianism

Buber regards Jesus as one of the men divinely selected to carry out a task in the history of the Jewish people and through it for mankind as a whole. An individual, like a people, he notes, may be called upon by God to become His servant and thus "incorporate" in himself the truth of Israel's existence, namely, to establish the true community or Kingdom of God. Such, he says, was the mission of the Second Isaiah and also of Jesus who has come under the influence of this prophet and who "understands himself to be the bearer of the messianic concealment."³² The emphasis here is on the *concealment*, which is Buber's vision of the figure of Messiah son of Joseph, who does not represent one person only but a series of men, more specifically, all those who became or may become the "servants of the Lord" as the forerunners of messianic fulfilment in the end of days. The essence of their mission lies in their hiddenness, like the arrow hidden in the quiver, not knowing when it may be released for action. "Messiah son of Joseph appears from generation to generation." This, says Buber, "is the suffering Messiah who ever again endures deadly torment for the sake of God." Jesus, he says, was the "first one in the series [and] incomparably the purest, the most rightful, the most endowed with real messianic power. . . ."³³ The latest of this "auto-messianic" series Buber considers to be Sabbathai Zvi (1626-1676) whose un-

³² *Werke* I, pp. 728, 731 (TTF, pp. 103, 107).

³³ *Werke* III, p. 755 (*Origin and Meaning of Hasidism*, pp. 109-110). This type is portrayed as the Yehudi in Buber's *For the Sake of Heaven*.

doing, he says, was due to the fact that he stepped forth from his hiddenness and announced on his own the fulfilment of God's Kingdom. In Jewish tradition this is considered an act of "forcing the End" (*dohek et hakets* or *mehashvei kitsin*) and contrary to God's will.³⁴

The question then with regard to Jesus, as Buber sees him, is whether he revealed himself in his messianic mission and whether he wanted to "force the End." Buber maintains the latter was the case but is not clear, or not sure, about the former. He speaks of Jesus as one of those "men who, stepping out of the hiddenness of the servant of the Lord . . . acknowledged their Messiahship in their souls and in their words,"³⁵ and yet, "does not know without doubt whether he is destined to be taken out . . . to offer himself for the purpose. . . ." Jesus, he says, asks his disciples, "in an hour in which the question ascends from the depth," who he is, and as a result of their answer there "happens the 'forcing of the End,' and it happens in highest innocence."³⁶ I can only say about this exegesis of Jesus' words and of the entire event that it is an unsatisfactory interpretation of the text. A man of Jesus' character, who is "endowed with real messianic power" and acknowledges it in his soul, as Buber portrays him, would not respond

³⁴ *Ibid.* Cf. *Sanhedrin* 97b. "Perish those who calculate the End."

³⁵ *Origin and Meaning of Hasidism*, p. 250. Cf. *ibid.*, p. 110, Maurice Friedman notes: "This does not mean that Martin Buber thinks that Jesus himself necessarily saw himself as the Messiah, though he did stand under the shadow of the Deutero-Isaianic servant of the Lord."

³⁶ *Werke* III, p. 957 (*Origin and Meaning of Hasidism*, p. 251).

to the most decisive revelation in his career "in the highest innocence." Besides, it contradicts Buber's previous exposition of Jesus' ministry in which Jesus is represented as having wavered about revealing himself (coming out of the quiver) but at the trial, in answer to the question "Who art thou?" "he imagines himself in his own person as the one who will be removed and afterwards sent again to an office of fulfilment," and thus replies, "Thou shalt see the one whom I shall become."³⁷ Buber is not certain whether this was a real self-revelation but admits it as a strong possibility.

As for Buber's assumption that Jesus was the first of a series of the Jewish vision of messianic forerunners in the person of Messiah son of Joseph, there is nothing in the Synoptic Gospels that would support such an interpretation and it is therefore highly speculative at best. According to all the gospels, Jesus suffered death as a martyr without any intimation that he was the forerunner of another, higher than he, yet to come. The Jewish legendary Messiah son of Joseph, although his origin is a matter of debate, is conceived as one who is to pave the way for the "great redeemer" Messiah son of David. His special function is that of a warrior (also called *meshuah milhama*, anointed for war, and the "second Messiah") who will be killed in the war with Gog and Magog, after which the Messiah son of David, the Messiah of peace, will come.³⁸ What-

³⁷ TTF, pp. 108-109. Buber considers the high priest's question "Are you the Christ, the son of the Blessed?" and Jesus' answer "I am," etc. (Mark 14:62), as inauthentic.

³⁸ Cf. *Sukkah* 52a. "There will be mourning over Messiah son of Joseph who was killed [in the war with Gog and Magog (Rashi)]."

ever may be the difference between Jewish and Christian ideas of the "suffering servant," there is no Jewish tradition that identifies him with the person Jesus. The distinction, which is a real one, cannot be translated into a difference between Christian and Jewish views about the messiahship of Jesus when the account of his ministry is taken exclusively from Christian sources. Buber may call Jesus his "great brother" out of personal, psychological considerations, but there is no basis for his so-called "standpoint of Judaism . . . [on Jesus'] real 'Messianic mystery,'"³⁹ All such interpretations are legitimate standpoints of Christianity but not of Judaism.

Concluding Remarks

I regard Buber's view of the ministry

. . . God said to the Messiah son of David, 'Ask whatever you want of me and I will give it to you.' . . . When [the latter] saw that Messiah son of Joseph was killed, he said, 'O Creator of the Universe, I ask nothing of you but life.' There was also a belief of Messiah son of Joseph among the Samaritans who called him *Täeb*, meaning "he who returns" or "he who causes to return." He was regarded by them as a prophet who will restore the true law to its original meaning. Buber's conception of Jesus' messiahship fits this description, although not in the same sense of return to the origin of the Torah as conceived by the Samaritans. Cf. Joseph Klausner, *The Messianic Idea in Israel*. Translated from the Third Hebrew Edition by W. F. Stinespring (New York 1955), p. 484ff.

³⁹ *Werke* III, p. 956 (*Origin and Meaning* . . . , pp. 250-51). Cf. Joseph Klausner, *History of the Second Commonwealth* (Hebrew), Vol. IV (Jerusalem 1950), pp. 265-66. While "Jesus may be regarded as a Jew and not a Christian" (quoting Wellhausen), Klausner says, there is enough in his religious teachings that was contrary to Jewish tradition and that served as a basis for the Christian idea of the Messiah.

of Jesus entirely personal on his part which, as he himself noted, he had to grasp for his own sake. For ultimately, it is not a matter of "teaching against teaching" between Jesus and the Pharisees, as Buber maintains, but rather of interpretation against interpretation between Buber himself and Christian theologians. At the same time it should be pointed out that Buber did not consider himself a follower of Jesus. If he had lived in his days, he said, he "would not have been among his disciples."⁴⁰ But it must also be pointed out that, contrary to some of his critics, the distinction which he draws between the two faiths is, as he says, "not uttered [as] a negative evaluation of Christianity." On the contrary, his evaluation of Jesus' role in Christian belief, as such, is altogether positive. The "significance [of the appearance of Jesus] . . . for the Gentiles," he states, "remains for me the true seriousness of Western history." Salvation "has come to the Gentiles through faith in Christ: they have found a God Who did not fail them in times when their world collapsed. . . ."⁴¹ However, his own belief with regard to the Messiah is steeped in Jewish tradition, as attested by him in a letter he wrote in 1926.

⁴⁰ *Der Jude und sein Judentum*, p. 642 ("A Letter to Gandhi," *Pointing the Way*, p. 146). The specific reference is with regard to Jesus' teaching not to resist evil. "For I cannot have myself forbidden to resist evil," says Buber, "when I see it is about to destroy the good."

⁴¹ *Werke* III, pp. 755, 955 (*Origin and Meaning* . . . , pp. 109, 149). Cf. Franz Freiherr von Hammerstein, *Das Messiasproblem bei Martin Buber* (Stuttgart 1958), p. 66. "Buber . . . has tried to set a course of religious dialogue in which both partners take each other in earnest. . . . He has tried first of all to understand his partner and to be understood in him."

"According to my belief, God does not reveal himself in men but only through men. According to my belief, the Messiah did not appear in a definite moment in history, but his appearance can only be the end of history. According to my belief, the redemption of the world did not occur nineteen hundred years ago, but we still live in the unredeemed world and await the redemption in which every one of us is called upon to participate in an inexplicable manner. Israel is the human community which is the bearer of this pure messianic expectation. . . . According to our, Israel's, belief the redemption of the world is one with the completion of creation."⁴²

⁴² Quoted by Franz von Hammerstein, *op. cit.*, p. 49, from a letter by Martin Buber to the *Völkerversöhnungsbund* (E.V.), one of the short-lived Jewish-Christian societies in

It is from this standpoint that Buber approaches Christianity as distinguished from Judaism, the one emphasizing the Redeemer, the other redemption. What both have in common, "if we look at it concretely," he says, "is a Book and an expectation. For you the Book is a vestibule, for us it is a sanctuary. But in this space we must live together, and together listen to the voice that speaks in it."⁴³

Hamburg, dated July 16, 1926. The letter was issued by the society in its publication "Höre Israel!" Heft 1 and again in Heft 2 (see *ibid.*, p. 99, n. 1). Cf. Buber, *Der Jude und sein Judentum*, p. 210 (*Israel and the World*, p. 39). "We sense (*spüren*) redemption happening; and we notice (*verspüern*) the unredeemed world. For us no redeemer appeared at a given point in history, so that with him a new history began."

⁴³ *Der Jude und sein Judentum*, p. 211 (*Israel and the World*, p. 39).

* * *

Not Out of the World, but Into the World

It is rather scandalous to suggest that we need to forsake the world. We have been told recently on all sides that we need to put our hands to the task of righting injustice, removing oppression and soul-destroying poverty, and to resist the evils of technology. And indeed we do; most emphatically we do. But to forsake the world is not to reject the world. To forsake the world is to realize that there is nothing you know of, have experienced, or can imagine, which would satisfy you.

—Diogenes Allen, in *Finding Our Father* (John Knox Press, 1974), p. 78

Pastoral Prayer

*The Lord Be With You
Lift Up Your Hearts*

Lord, in a world of wide-spread hate
we thank Thee that we know real love;
—that in a world where millions count a
bowl of rice a feast—we have bread
enough and to spare;
—that in an age that rushes from one
novelty to the next—we have strong
roots and a lively sense of history;
—that in a time when cynics speak
the fears of many—we still have hope
in Thee.

Thou hast raised our souls above the troubles
of our flesh, and mercifully inclined our
hearts toward Thee,
For These and all Thy gifts, and chiefly for
the gift of Christ
we gladly—and with all that is within us—
 praise Thy holy name.
 Through Jesus Christ our Lord.

We pray today for all in our society
who are experiencing the tremors of transition
—leaving the familiar and braving the unknown:
The recently married each having now to think
as two rather than one;
The recently bereaved—picking up the pieces
and starting out again—this time alone;
The recently retired—missing the very work
against which they once complained;
The young woman off at school—very much on
her own and apprehensive about the adult
that she must soon become;
The drug addict in the process of kicking the
habit, unsure of what tomorrow holds;
The zealous patriot—more and more aware
that the shibboleths of yesterday
ill suit the coming day.

The affluent American—unable any longer to
justify his style of life on a hungry,
hostile earth;

The youthful rebel who has broken with his
faith in God and must now project his life
as though the Great Companion were dead.

O Lord, our God—never nearer than when we think
Thee far away:

—Be near to all who need Thee in some
tight and narrow place
—and see them through.

Through Jesus Christ our Lord.

Teach us again—as we wait for Thee—
who we are,
from whence we came,
and whither we are going.

Help us to know ourselves
—not by the clothes we wear
or the titles we possess
much less by the worldly goods
that we have managed to amass.

Rather, let us know ourselves
as children of the King,
heirs of the promise,
and sinners who have heard
The word of grace.

Thus shall we keep our course—however fierce
the storm, and live to serve and honor Thee—
wherein is peace.

Through Jesus Christ our Lord.

(Prayer given in the Riverside Church, New York City, on November 10, 1974, by the minister,
Rev. Ernest T. Campbell)

Book Reviews

Out of the Depths: The Psalms Speak for Us Today, by Bernhard W. Anderson. Westminster Press, Philadelphia, Pa., 1974. Pp. 198. \$3.50 (paper).

Professor Anderson has produced a study guide into the Psalms for laymen, and it is difficult to imagine a better one. This book admirably reflects the author's competent scholarship and penetrating theological insight along with his literary gifts and human sensitivity, all of which are already well known from his *Understanding the Old Testament* and many other writings.

The first of its seven chapters introduces the general subject and explains both the continuing importance for the Christian of the Book of Psalms, ancient Israel's "hymnal," as well as the basic approach of the work. Form-criticism provides the clearest and most fruitful aid for interpreting the Psalms and their significance for today, which means simply studying them in their original settings in the life of the ancient Hebrews. The second chapter deals with the ultimate foundation of all Israel's hymns and songs, viz. Yahweh's mighty acts in her life. The subsequent chapters treat various Psalms according to their types: "laments," "thanksgivings," "hymns of praise," "songs of trust," "wisdom psalms," etc. There is also an Epilogue, which contains suggestions for use of the Psalms in contemporary Christian worship; two Appendices: one an outline according to type of the Psalms considered in the study, and the other a list of all the Psalms in chronological order with the type of each; and a Glossary with clear, concise definitions of technical terms that are used. Finally included is a well selected bibliography for further study, with an apt characterization of each.

This is not a commentary, nor does it contain a detailed exegesis of any single Psalm. Rather it is intended to provide an introduction for those who desire to undertake a devotional study of the Psalms themselves. Many who use it will be inspired to turn to competent commentaries, such as that by Artur Weiser. But Anderson's primary purpose is simply to issue a call to worship—to worship

God by means of the "Prayer Book of the Bible."

There are a number of things that are impressive about this study. First is the fact that it is a helpful devotional book for lay people which in no way compromises serious biblical scholarship. That is no easy feat. Second is Anderson's ability to show clearly but succinctly how the Psalms have been influenced by literary forms and religious ideas from other peoples of the Ancient Near East and the fine interplay between Israel's unique faith and the religions of Israel's neighbors. Then there is the perceptiveness with which the author deals with theological issues that emerge in connection with the various Psalms: revelation, history, creation, enemies, suffering, death, etc. In this connection the comments of Dietrich Bonhoeffer are referred to a number of times, for whom the Book of Psalms became increasingly important in the period before his martyrdom by the Nazis. Finally, one appreciates the sensitive Christological thrust of the writing. He does not read Christ into the Psalms in an uncritical way, but the author does see these ancient hymns as an essential part of the Christian canon which stand in a profound relation to God's revelation in Jesus Christ.

In sum, this is a first-rate book. It will be widely used by study groups in the Church, but will also prove beneficial to seminarians as well as ministers who would like a refresher course on the Psalms.

MURRAY NEWMAN
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The Lord's Prayer in 250 Languages and 180 Forms of Writing, assembled by Petro Marietti, Rome 1870; Reproduced in Facsimile, together with Explanatory Notes on all the Languages, the Exotic Scripts, the History of Polyglott Collections of the Lord's Prayer, and the 274 Different Border Compositions printed in the Book, by Wendell

J. S. Kreig. Brain Books, Evanston, Ill., 1973. Pp. 388. \$20.00.

The lengthy title of the book provides a synopsis of its contents. Produced originally by the printing house of The Council for the Propaganda of the Faith. The original 328 pages first published at Rome in 1870 are now followed by an English translation of the Latin Preface to the volume as well as a fifty-page discussion by Dr. W. J. S. Kreig on the several families of languages in which the Lord's Prayer is presented.

Bibliophiles will be happy to have this book back in print once again, not only as a typographical *curiosum*, but also as a vivid display of the wide variety of languages in which the Lord's Prayer has been translated throughout the world.

BRUCE M. METZGER

The English Bible 1534-1859, by Peter Levi. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1974. Pp. 222. \$6.95.

This brief book contains specimens, ranging in length from one to thirty pages, of fourteen English translations of the Bible that were published between 1534 and 1859.

The compiler, Father Peter Levi, S.J., indicates that he has "been interested mostly by the great literary merit of little-known versions," and that he has tried "in general to present each of them at its best rather than in competition for purposes of comparison." When he continues, "in allowing more space to some versions than to others I wished to offer most of what was least familiar, and what I thought was most excellent," the reader will be prepared to find that more space is devoted to Gregory Martin's Rheims-Douai version of the Old Testament than to the King James version. It is significant, however, that the compiler quotes no portion of the Rheims New Testament, characterized as it is by the presence of many un-English Latinisms.

In the Introduction the compiler discusses the literary merits of the several versions. His point of view is disclosed in the following: "The most modern English versions are none of them convincing on the level of language; I find this morally and intellectually confus-

ing, since I find it means I am incapable of taking seriously anything that they say. Since I cannot think that I am unique in this experience, I am forced to regard the new versions as ill-judged, and their imposition as an act of folly. I am clear that the principles of English style are a moral matter, not just a question of taste."

Such is the forthright—not to say opinionated—declaration of an Oxford tutor in classics. But it must be acknowledged that, for all his protestations to the contrary, Levi's preference for the old and the archaic is clearly a matter of taste and has nothing to do with morality. He overlooks the obvious fact that the King James New Testament of 1611 is a finer piece of literature than the original Greek. The litterateur can certainly rejoice that this is so, but at the same time he ought not to condemn efforts to produce simple and colloquial versions for those to whom the earlier form of English now seems stilted and foreign. Certainly most of the authors of the New Testament wrote without literary pretensions and in the common Greek of the day.

BRUCE M. METZGER

While It Is Day: An Autobiography, by Elton Trueblood. Harper & Row, Publishers, 1974. Pp. 170. \$5.95.

Elton Trueblood must be one of the most widely read authors of religious books in present day America. During the past 40 years or so, he has written more than 30 volumes, most of them short in length and couched in easy-to-read language; and these books have enjoyed a deservedly wide circulation. Now he has written his autobiography under the title, *While It Is Day*.

Naturally, the story of his outward career is interesting—his Quaker birth, his education up to the Ph.D. level, his college teaching appointments at Guilford, North Carolina; Haverford, Pennsylvania; Stanford in California; and finally at Earlham, in Richmond, Indiana, with which he has been associated for almost 30 years—and his founding of the Yokefellow Order.

Even more fascinating than these outward events, however, are what Harry E. Fosdick would have called "the ideas that have used" Dr. Trueblood. These ideas are mainly the

following. He started out as a religious liberal with a high regard for Jesus Christ's teaching and example, but little more. However, mainly under the influence of the writings of C. S. Lewis, he came to realize that Jesus is no mere teacher, however great, but the Divine Lord who seeks not admiration but life commitment. Such commitment must, of course, include the life of prayer and meditation; and it should and must issue in practical ministry to human need at all levels, individual and social. But it must also be able to present its case to the intellectual world in rigorous logical terms. This particular task is the one which Dr. Trueblood considers to be supremely important in the present day; and to this he has devoted his best efforts throughout his public career. On the practical side, Dr. Trueblood believes that the Christian faith is most effectively propagated through small groups of dedicated Christian believers, who act as leaven, salt, and light in the world. Hence, his organization of the Order of Yokefellows, the essentials of which are commitment, discipline, ministry and fellowship; and this order has now spread beyond the borders of the United States to Great Britain and to East Asia. Thus, Dr. Trueblood may rightly be considered to be one of the leaders of that renewal movement which is so encouraging a feature of present day Christianity in many lands.

One further point is worthy of mention. Though Dr. Trueblood has been an immensely busy teacher, preacher and author, he has never neglected his family responsibilities. His first wife died in 1955, and he has happily remarried since. The four children of his first marriage, though not following their father in the official ministry, have all become professing Christians and devout Church people; and this is clear proof of how well Dr. Trueblood has practiced his Christianity as well as preached it.

It is the belief of the present reviewer that virtually all autobiographies are interesting, since they deal with human life as it is actually lived. But this Trueblood autobiography is particularly so, since it describes the life and work of a markedly productive and influential religious author.

NORMAN V. HOPE

Memoirs, by W. A. Visser't Hooft. Westminster Press, Philadelphia, Pa., 1973. Pp. 379. \$15.00.

Students of the Ecumenical Movement know that in 1937 the Life and Work organization, at its Conference in Oxford, England, voted to merge with the Faith and Order movement, which met in Edinburgh, Scotland, a few weeks later and acted favorably on the merger proposal. A Joint Committee of the two organizations was appointed to work out detailed plans for the merger; and when this Joint Committee met at Utrecht in 1938, one of its most important acts was to nominate as General Secretary of the projected World Council of Churches—as the merger was to be called—a young Dutchman named Willem Adolf Visser't Hooft, who for some years had been Secretary of the World Student Christian Federation. Dr. Visser't Hooft remained in the service of the World Council until his retirement in 1966.

Dr. Visser't Hooft has written an auto-biographical volume entitled "Memoirs." His book is not primarily a personal or family record, though it does mention his wife and three children. Nor does it deal much with his social life—though it mentions that at the dinner which the late Henry R. Luce gave in 1963 to celebrate the 40th anniversary of his *Time Magazine*, Dr. Visser't Hooft met Gina Lollobrigida as well as Cardinal Spellman and Dr. Paul Tillich. It devotes a chapter to the *sub rosa* courier service which he conducted during World War II between the resistance movement in occupied Holland and the Dutch government-in-exile in London. Mainly, however, the book deals with its author's experiences as an ecumenical bureaucrat, first, with the World Student Christian Federation, and then with the World Council of Churches.

When the World Council of Churches was projected in 1937-8, the expectation was that it would be formally inaugurated in 1940 or 1941. But in view of the outbreak of World War II in 1939, this official organizing assembly had to be postponed; it finally took place in 1948 at Amsterdam. During World War II, however, Dr. Visser't Hooft with a skeleton staff located in Geneva, made the World Council (described during that period as "in process of formation") a significant

Christian influence by maintaining a flow of correspondence among churchmen across the battle lines of war, by an effective ministry to prisoners of war, and by giving such help as was possible to the relocation of refugees, principally Jews fleeing from Hitler's gas chambers.

After the Amsterdam Assembly brought the World Council into official existence, Dr. Visser't Hooft's activities as General Secretary multiplied in several directions. For one thing, he had to act as Chief Executive of an expanding staff of bureaucrats, and as such was responsible for arranging the annual meetings of the Central Committee of the World Council, as well as the two Assemblies which were held in Evanston in 1954 and in New Delhi in 1961. Second, he had to act as official spokesman for the World Council, defending it against charges that it sought to become a super-church, and that it was the tool of political interests. Third, he had to make the membership of the World Council as truly ecumenical as possible, by seeking to include the churches of Asia and Africa, the Eastern Orthodox Churches, and the Roman Catholic Church. This kind of activity involved him in endless journeys throughout most of the world—indeed, compared with him the apostle Paul might be described as a stodgy stay-at-home; but, thanks mainly to his persistence and diplomatic finesse, his efforts at expanding the World Council family of Churches were highly successful. Thus, many churches of East Asia not only joined the World Council, but, under its auspices, organized the East Asia Christian Conference in 1959. By the 1960's virtually all the Orthodox Churches, including the Russian Church, had become members of the World Council. The Roman Catholic Church, though not a member of the Council, adopted a far more friendly and sympathetic attitude than it had done in 1948: for example, it sent official observers to the New Delhi Assembly in 1961, and in 1969—though Dr. Visser't Hooft had officially retired by then—Pope Paul VI visited the World Council headquarters in Geneva. Finally, he had to help prepare concrete statements from a Christian perspective on the international crises which shook the world in the 1950's and 60's—for example, the Suez and Hungarian crisis of 1956, and the apartheid policy of the South African government.

It is perfectly true, of course, that in all of

these multifarious activities Dr. Visser't Hooft had the help of able and dedicated Christian colleagues—men like John R. Mott, William Temple, J. H. Oldham, Pierre Maury and Bishop George Bell; and to them he pays generous tribute in this book. But it is no exaggeration to say that whatever prestige the World Council has today, and whatever influence it yields in the world, can be attributed mainly to the indefatigable labors and wise judgments of its first General Secretary.

NORMAN V. HOPE

Bishop to All Peoples, by Arthur J. Moore. Abingdon Press, Nashville, Tenn., 1973. Pp. 144. \$5.95.

Arthur J. Moore is one of the best known and most influential of present-day Methodist bishops. In this autobiography he tells something of the story of his ministerial career. Though he did not receive as much formal education as he would have liked—he attended Emory University but lack of money kept him from graduating—in 1920, at the age of thirty-two, he was appointed minister of the fine Travis Park Methodist Church of San Antonio, Texas. After six years there, he was transferred to the First Methodist Church of Birmingham, Alabama, then the largest congregation in the Southern Methodist Church. In 1930 when he was only 41, Dr. Moore was elected a bishop of the Southern Methodist Church; and in his episcopal capacity he served both the Far West and the Far East. First he was sent to the vast Pacific Coast area, which included part of Texas, California, Oregon, Washington, Montana, and half of Idaho. After four years, he was assigned as a missionary bishop to an area which included China, Japan and Korea in Asia, Belgium, Czechoslovakia and Poland in Europe, and the Belgium Congo in Africa. In 1940 he was appointed Resident Bishop of Atlanta as well as President of the Board of Missions of the reunited Methodist Church; and he continued to discharge both of these responsibilities until his official retirement under the age limit in 1960. Sandwiched in between these exacting and onerous episcopal duties, Bishop Moore has helped to raise large sums of money for the Methodist Church; and he took an active part in the merger of 1939, which brought together the Methodist Episcopal Church

North, the Methodist Episcopal Church South, and the Methodist Protestant Church, to form the Methodist Church (USA).

From his outstanding record of achievement, Bishop Moore clearly is eminently gifted in the realms of preaching, promotion and administration. But from his book, it is equally clear that amid all his labors for the Church, he has kept evangelism—what Dr. John Henry Jowett once called “the passion for souls”—as the main thrust of his ministry. As he himself puts it, “I have had but one passion, and for that I have tried to live—namely, the romantic task of proclaiming the marvelous grace and the measureless mercy of our blessed Lord and Savior” (pp. 15, 16). Perhaps this is the deepest secret of his eminently fruitful and happy life of ministerial service.

NORMAN V. HOPE

William Penn and Early Quakerism, by Melvin B. Endy, Jr. Princeton University Press, Princeton, N.J., 1973. Pp. 410. \$17.50.

William Penn has been the subject of more than forty biographies and Quakerism has provided the theme for numerous books, but until this study was printed no comprehensive treatment of Penn's religious thought existed. In an effort to correct a glaring omission this volume covers not only Penn's religious thought but also its influence upon his political ideas as well as the significance of Penn's life and thought upon the early Quaker movement. Focusing primarily upon Penn as a vehicle for this analysis, Quaker religious thought and its social and political implications are related to the intellectual milieu of Interregnum and Restoration England.

Contrary to existing opinion, this author emphasizes the spiritualist movement for the origin of Quakers and clearly distinguishes it in several respects from the puritans. In his view, even if puritanism is defined in its broadest and most ecclesiastical sense, Quakers would be located on the left wing of spiritual puritanism. Indeed, during the Civil War in the 1640's, apocalyptic millenarianism formed the background of the breakdown of puritan unity. For the Spiritualists—the Spirit replaced

the Scriptures as the primary means of God's contact with man. The assumption was that it was unfair of God to give only part of the world the possibility of salvation. Furthermore, George Fox, an eminent Quaker, emphasized that there was an “inward light, spirit, and grace by which all might know their salvation, and their way to God.” Thus the Friends fit into the spiritual category better than any other, and their doctrine of the inner light was clearly part of the spiritualists' search for a more direct experience of God than puritans could allow.

Penn devoted the first half of his career to the Quaker movement serving as preacher, writer, and spiritual guide and giving virtually all his time and energy to the cause he believed would culminate in a world wide triumph of “Spiritual” religion. His stature as a major Quaker figure, however, is most evident by his political activities on behalf of toleration and his attempt to set up and lead a society based on Quaker principles in Pennsylvania. But by the late 1680's he had lost most of his hope for transforming the world as God's warrior and it was evident the holy experiment in Pennsylvania was not producing the social order expected. Although Penn at times was closer to Enlightenment assumptions about man than most of his fellow Quakers, after 1688 even they emphasized the orthodoxy of their beliefs to ensure acceptance under the terms of the Toleration Act.

Although most Quakers sounded like theological liberals on occasions, their message was more complex. While stressing that God's ways must be essentially understandable to man, they nevertheless described the inner light in such a manner as to distinguish it from the kinds of conceptual experiences provided by the rational faculty. Yet they asserted that a man simply *knew* with total assurance that God had come into his life. But Penn, in a manner somewhat unique among Quakers, linked the inner light with man's rational powers. Like the “moderns” around him, he urged men to employ the power within them to understand both the world about them and their own eternal destiny. He believed in and advocated the use of the new scientific method. In short, Penn's faith in an innate divine reason put him in the liberal theological camp and on this basis he decided to support the Whig cause in England and establish Pennsylvania as a place where the unique Quaker

brand of sainthood could demonstrate its compatibility with government.

Endy's book is valuable primarily because of its excellent exposition of William Penn's theology. Its merit is enhanced by a number of revisionist's insights e.g. Penn's amicable association with other Quaker leaders and evidence that his support of the Whigs was much more than a "marriage of convenience." Specialists may fault the treatment of the Quaker movement or the political implications of Penn's religious thought, but the attempt to put the man, the movement, and the times in perspective is helpful.

FREDERICK V. MILLS, SR.

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Religious and Spiritual Groups in Modern America, by Robert S. Ellwood, Jr. Prentice-Hall, Inc., Englewood Cliffs, N.J., 1973. Pp. 334. \$8.95.

This work is based upon the assertion that American religions of the "cult" type are more than a mere curiosity. The study is focused upon those cults which base their existence primarily upon a mystical or shamanistic experience. Within these groups the emphasis is upon an "exemplary" type of religion which stresses being filled from within by a divine fullness in contrast with the "envoy" type of religion which relies upon one with a burning message. In short, these groups are in search of the Platonic source of religion. Although this religious phenomenology has long prevailed in the East, in twentieth century America it has found expression in the youth culture. Indeed, this development which presumes God or spiritual reality, insist that if either is to be found, an expanded state of consciousness which enables one to penetrate toward the deep floor of being, is the way. The new orientation which results from this spiritual experience predisposes the individual to live in an organic, ecological harmony with humankind and the cosmos. Moral values are centered around openness, sincerity, and love. Because of the appeal and prevalence of this phenomenon, a new "world theology" may be in the making. In contrast with past tendencies, however, this theology is straight out of

religious experience rather than from the historical sources of theology.

The American cultism based upon ecstatic experience has developed in three stages. Before the First World War Theosophy, New Thought, Spiritualism, and Vedanta emphasized continuity with the dominant Protestant culture. Between the two World Wars Self-Realization, the Krishnamurti enthusiasm in Theosophy, "I Am," and the Meher Baba groups used the same premises as those in the pre-World War I period, but they were freer and more expansive in their development and usually placed emphasis on flamboyant, charismatic personalities. After World War II Nichiren Shoshu, Zen, Subud, and Krishna Consciousness appeared as unadulterated Eastern imports. In fact, the new generation with which these latter groups found considerable acceptance is more concerned with expressing alienation from traditional Western culture and its religious format. These groups, moreover, represent a revival of the claim that the only God one can find is within and known only by the expansion of interior awareness. Collectively these groups comprise a movement "strong enough to challenge the main pillars of Western spiritual culture." At the very least this movement is contributing to the formation of a Protean or expansive person whose spiritual life is not tied to a monolithic culture or self-identity. This new spiritual person is, therefore, one converted not to Proclus or Buddha, but one within whom they, and also Moses and Christ and Faust, can coexist more comfortably than before—though not necessarily with equal value.

This is an important book. The implications of this comparative religious study framed within a historical-sociological setting are self-evident for Christian theology, philosophy, and ecclesiology. It is of no less value for those interested in the social history of twentieth century America. Although the methodological devices used to structure the work may be distracting, they enable the author to relate meaningfully a wide spectrum of religious bodies. The text itself tends to become reference-like in tone and organization, but the total work is carefully balanced. In brief, the claim that American cult religions are important is ably demonstrated.

FREDERICK V. MILLS, SR.

The Liberalization of American Protestantism: A Case Study in Complex Organizations, by Henry J. Pratt. Wayne State University Press, Detroit, Mich., 1972. Pp. 303. \$15.95.

The title of this book might lead one to expect a theologically or philosophically oriented work that covers a well defined period in American church history. Instead, this treatise is an investigation into "how" and "why" the National Council of Churches in the 1960's shifted from a moderate to a liberal perspective in the area of social concerns. Throughout the study liberalism is defined as "a self-conscious progressivism" or "positive government." By asserting that the American Civil Liberties Union, the National Association for the Advancement of Colored People, and the American Federation of Labor passed through similar transitions to that of the NCC, the author proposes to compare the behavior pattern of the NCC with those of the other three organizations.

The adoption of a liberal position by the NCC was in marked contrast with the position of its predecessor, the Federal Council of Churches. From 1908 to 1933 the FCC expressed concern over social issues but encouraged reform through educational and voluntary programs. In 1936, the FCC did endorse the domestic policies of President Franklin D. Roosevelt. But even after the FCC merged with other interdenominational Protestant bodies in the 1950's to form the NCC, controversial questions were handled with caution and the Council served as a protector of the status quo and the good name of main line Protestant and Orthodox Churches. However, the election of John F. Kennedy as president of the United States and the subsequent crystallization of social issues, contributed to the NCC's realignment on social questions. By 1963, the NCC became involved in the dominant civil controversies of the decade and effectively backed federal intervention to correct civil and social injustice.

Internal factors which brought the NCC to an activist social policy were (1) the hiring of a large cadre of full time professional staff personnel from diversified backgrounds (2) a self-perpetuating elite type of leadership (3) local councils of churches that agreed in large part with the parent body's social views and

mobilized grass root support for them and (4) the absence of a conservative bloc (after the failure of the National Laymen's Conference) to challenge the notion that churches had a responsibility to involve themselves in social issues. When in 1963, the Commission on Religion and Race of the NCC took an activistic position and Martin Luther King wrote a "Letter from the Birmingham Jail," the conscience of liberal Protestantism was quickened. Thereafter the NCC supported the 1964 Civil Rights Act, the Elementary and Secondary School Act of 1965, and a dozen other pieces of legislation that were in the New Deal social welfare tradition.

By concentrating upon bureaucratic and political-historical forces that influenced the NCC's social stance, the intellectual factors that also contributed to a changed policy received scant attention. The evaluation and comparison of the behavior pattern of the NCC with those of the ACLU, NAACP, and AFL is also treated in a marginal way. Furthermore, the equating of the NCC with American Protestantism and the inclusion of Orthodox churches under the same label without noting certain obvious distinctions are hard to understand. Although the title and sub-title of the book promise more than is delivered, the study *per se* provides insight into a major policy decision that significantly influenced church and national life in the 1960's.

FREDERICK V. MILLS, SR.

The Psychology of Religion, by Wayne E. Oates. Word Books, Waco, Texas, 1973. Pp. 291. \$7.95.

With the publication of *The Psychology of Religion*, Wayne Oates has brought into focus one whole side of his long career as Professor of Religion and Pastoral Counseling at Southern Baptist Theological Seminary. In view of his earlier publications in the same general area, such as *Anxiety in Christian Experience* and *Religious Factors in Mental Illness*, in which he made important contributions, we are led to expect something of importance in this volume. Although technical students of the psychological study of religion will probably be disappointed in it, there is nevertheless, much of importance in the book. I shall try to offer supporting evidence for both these

assertions; but first, because the book does not readily conform to any existing patterns of treating the subject, and does not have in itself any apparent over-arching schema, it is necessary to list the chapter headings to give an idea of the contents as a whole.

Oates begins with "Definitions of Religion" (which is conventional enough in itself), and continues with chapters on method, "The Phenomenological Approach to Psychology and Religion," and on the basic character of religion, "The Psychological Roots of Religion." Then he offers fairly lengthy treatments of "The Psychology of Religious Development" and "Conversion: Sacred and Secular." There follow chapters on "Mysticism and the Life of the Spirit," "The Expansion of Consciousness," "Nonverbal Communication and Prayer," "Magic and Persuasion," "Sleep, Dreams, and Revelation," "Habit and Religious Ritual," "Fantasy and Temptation," "Decision Making and Responsibility," "Sin and Forgiveness," "Commitment, Alienation, and the Counter-Culture," "Loyalty and Conscience," "Ecstasy and the Non-Rational," "Religion and Psychopathology, and "Toward a Psychology of Faith." Though some of the topics are familiar in books on the psychology of religion, the catalogue appears at first glance as a rather heterogeneous one, and Oates offers no explanation as to why he chose to deal with these topics and not others, or why in this order and with these emphases.

I think the explanation is to be found in something implied in the book but not fully stated anywhere. It is written as a kind of manual of religious phenomena likely to be encountered in a conservative to middle-of-the-road parish in the United States in the 1970's, written from Oates' slant as a biblically oriented Baptist with a rather wide knowledge of contemporary psychology and a lot of experience as a pastoral counselor. As such it succeeds rather well, I think, largely because Oates' balanced wisdom about various religious phenomena as they are encountered in practical situations stands him in good stead. He really does know what it is all about, and manages to convey it frequently in this book, particularly in his treatments of conversion, religion and psychopathology, and faith. His work on all three of these topics has obviously been enhanced by a considerable amount of first hand experience, and in the case of

conversion by his knowledge of Liston O. Mills empirical study of the effects of a revival in an Indiana community, the subject of Mills' doctoral essay, which is not widely known. He has engaged in careful study of the religion and psychopathology question as well, both during and after his career as a mental hospital chaplain, and his carefully balanced conclusions regarding the ambiguities of this relationship will repay anyone with any interest or stake in it. With regard to faith it is evident that Oates is an articulate man of faith, and that his experience as a counselor has enriched his knowledge of its various dimensions. On the whole, too, his frequent allusions to scripture serve to enhance his discussion rather than to impede it, as is sometimes the case with biblically oriented writers.

There are, however, several difficulties from a scholarly and research point of view. First, on the point of method, I think it is fair to say that Oates is not really very phenomenological, despite his stated intent. He is sympathetic to many viewpoints and to other religious stances, but not, in my judgment, really empathetic, in the sense that he tries to understand them from the inside, except in a few instances. He is tolerant, but clearly means to take from others what his own position suggests. I believe this is a fair way to engage in this kind of study. After all, one is seeking to understand religious phenomena from one perspective—the psychological. Or in the case of Oates, the psychotheological; by his own statement about the purpose of the psychology of religion, "to identify the human experience of the divine" (p. 15), he announces a position which cannot embrace a thoroughgoing phenomenology. This would be a relatively minor point except that it leaves most readers in the dark about his actual method. He never engages any of his distinguished predecessors in a serious discussion about their methods, though he alludes to their work—James, Pruyser, Walter Huston Clark, Leuba. In so elusive a field as the psychology of religion this omission constitutes a rather serious lack, and also contributes to the relative fogginess of his own method.

In content the most glaring problem is that Oates has ignored most of the empirical studies bearing on the psychology of religion which have been produced over the past fifty

years. The names of such scholars and scientists as Thurstone, Dittes, Argyle and Festinger are not mentioned, and with the exception of the work of Mills and a few others, such as Panke, their works are not discussed. Occasionally, the work of an important contributor, such as Kildahl's book on glossolalia, is mentioned, but just mentioned. It may have been that Oates thought it inappropriate to discuss these works, some of which are highly technical. It is clear that he does not denigrate the empirical approach entirely. For my part I do not think it has revealed all about religion, nor will it, but it must not be ignored.

On the other hand there is all too much citation of the views of other writers about various matters without any attempt on Oates' part to assess those views directly. He does finally say toward the end of his chapters how he stands in general on the issues he has been discussing, but one is left in the dark as to how Oates might reconcile for instance, B. F. Skinner and Kierkegaard, both of whom are discussed appreciatively on pp. 195-196! This citation without evaluation pattern has been present in some of Oates other works, and perhaps in a book of this kind it can pass muster, but I think that Oates was capable of better analysis. Though I have often found myself in general agreement with him in the positions he took, I found his discussion of prayer surprisingly inadequate, as was the discussion of mysticism. W. T. Stace could have helped him with the latter chapter. On the other hand, his treatment of fantasy and temptation in juxtaposition was imaginative and illuminating.

After all this is said, I still find the book valuable for its wisdom about religion as it actually manifests itself in the lives of men, women and children, especially those who come seeking, hoping, and sometimes charging with anger into the churches of America, and for the faith that comes through it. Oates' faith is not naive, but tempered and disciplined by study and experience. In his final words on faith at the end he focuses thus on the community of the church (which had not always been in focus in a book inevitably concerned mainly with individual experience). "The organism of the group makes it a faith community. In this kind of identification with person and group the word of Law, Wisdom, Love, Grace and/or Trust is made

flesh. Without it people sit in darkness and await a great light" (p. 282). Oates, a credit to his field and to his communion, has himself helped to bring light to much that was before obscure about that group seeking community.

JAMES N. LAPSLY

To Come Alive: A New Proposal for Revitalizing the Local Church, by James D. Anderson. Harper & Row, Publishers, 1973. Pp. 141. \$4.95.

The author of this volume is assistant to the Bishop for Parish Development in the Episcopal Diocese of Washington, D.C. and an organization development counselor for a number of voluntary agencies. He has drawn upon the files of the experimental enterprise known as Project Test Pattern.

Viewing the institution as the contemporary frontier, the writer introduces us to the character of the church as an organization which can be understood on the basis of a systems model. He then addresses specific organizational problems: leadership, power, membership, motivation, roles, relationships, conflict, and change. The treatment of these concerns is informed by current thinking in theology, the behavioral sciences, and the small group movements. There is an intensely practical strain running through the chapters and a refreshing willingness to revise theory in the face of facts.

If you would like to weigh the possibilities of the organization development movement in relation to the church, this is your book.

ARTHUR M. ADAMS

The Human Nature of Organizations, by J. Douglas Brown, American Management Association, 1973, Pp. 168, \$7.50.

"No attribute of civilization has a longer history or is more pervasive today than human organization." Thus begins a most extraordinary humanist treatment of organizations by the emeritus Provost and Dean of Princeton University, one of the architects of the original Social Security legislation in 1935 and a leader in the reforms that have since broadened its coverage and scope.

The book deals with the important differences between mechanical structures and human systems. It explores the attributes of the effective leader and the role and arts of leadership. It treats communications, tradition, incentive, the balancing of response and responsibility, problems of growth, conformity vs. creativity, corporate goals and individual conscience, external influences on organizations, and education for leadership in organization.

Designed for the business and industrial world, the work is in the hands of more than 50,000 executives, but it has so many applications in the sphere of the church that ecclesiastical leaders can scarcely afford to ignore it.

The most exciting chapters (2 and 3) deal with the nature of leadership and the crucial importance of "intuitive integrity," an internalized set of convictions which constitute a whole view of life's meaning and form a matrix for all activity.

ARTHUR M. ADAMS

Clergy in the Cross Fire: Coping with Role Conflicts in the Ministry, by Donald P. Smith. Westminster Press, Philadelphia, Pa., 1973. Pp. 232. \$4.95.

A hundred fifty books and articles and consultations with sixty practitioners undergird the treatment of the minister's uncertainty about work to be done and sound attitudes toward the task, as the Director of the United Presbyterian Vocation Agency probes role ambiguity and suggests what may be done about it.

The author's announced intention is "to make some sense of the considerable body of theory and research that is now available . . . to take relevant concepts of ministry, interpret them to pastor and people and apply them to the practical concerns of the church." We are introduced to findings of research which clarify the nature of the minister's dilemmas. Role theory and studies on the management and reduction of role conflict are examined and applied. Support mechanisms, procedures, and structures that exist or might be created to help ordained persons deal with role problems are suggested. The final section presents the best material presently available anywhere concerning goal-setting and performance re-

view for ministers and churches. The discussion of accountability is particularly useful, though it would be strengthened by adding "God" to self, professional colleagues, local church officers, and judiciary.

This book will be helpful to individual ministers, church officers, and others concerned with effective ministry and the problems confronting professional workers in the church.

ARTHUR M. ADAMS

Person and Profession: Career Development in the Ministry, by Charles William Stewart. Abingdon Press, Nashville, Tenn., 1974. Pp. 172. \$5.95.

Professor of pastoral theology at Wesley Theological Seminary in Washington, D.C., the author served for a time as director of the Washington Pastoral Counseling Center and worked for three years with Reuel Howe as associate at the Institute for Advanced Pastoral Studies. He designed this volume for ministers and their families and for laymen "who need to sit down to define their ministry alongside the paid professional." The goal is to help the reader "become a better professional and a better churchman throughout an entire career." He lists the usual activities of a pastor and writes, "Our entire investigation will be of ways in which the minister . . . faces the personal and professional crises which such activities stir up."

The book draws heavily on the extensive psychological literature about ministers. Its most interesting and potentially illuminating feature is the juxtaposition of Donald Super's model of career development, with Erik Erikson's life development stages, Bart Lloyd's career assessment diagram, and Evelyn Duval's family life cycle. Cases are used to make points about the successive needs of ministers, and suggestions are offered about appropriate experiences, agencies, books and attitudes.

ARTHUR M. ADAMS

The Story of Religion in America, by William W. Bishop. Baker Book House, Grand Rapids, Mich. Pp. 492. \$4.95 (paper).

Sydney Ahlstrom introduces his massive *Religious History of the People of the United*

States with these words: "This book is written in the firm conviction that the moral and spiritual development of the American people is one of the most intensely relevant subjects on the face of the earth." If this is true, it would be a good preparation for the bicentennial of our nation and a means of making it a spiritual occasion to return to our roots so that we may recall who we are and from whence we came. A study of this standard work on American religious history by an eminent Methodist historian will help to recapture the strength and glory of our religious heritage.

This book has already proved its worth by the number of editions that have been called for since it was first issued in 1930. This revised and enlarged edition has drawn upon many scholarly dissertations on American church history which have appeared in recent years and is now available for the first time in paperback at a price within the reach of all. It has an extensive bibliography covering twenty pages and a very full index. It relates the religious life of the nation to the political, economic and social factors operating at the same time. It ends with the second World Council Assembly at Evanston in 1954. This is a book not only for the student and the minister but for the laity also.

It can be read with pleasure and profit by the general reader, so lightly does the author wear his learning. We hope that it will have a wide circulation.

JOHN BISHOP

Strangers and Exiles: Living by Promises, by David O. Woodyard. Westminster Press, Philadelphia, Pa., 1974. Pp. 157. \$3.25.

This book by the Dean of the Chapel at Denison University, Ohio, is an exploration of the dynamic of living by promises. It contains twenty-one chapters, which are divided into three sections. The first deals with the ways in which we are uprooted by the promises of God. It opens up the tasks of transformation in the social order for the Christian. The second section considers the experiences of uprooting created by the nature of our times. The final section is concerned with the experiences of uprooting in our private lives.

It would seem likely that the substance of

this book was first given as chapel addresses for it deals with so many of the problems facing young people today in their public and private lives and is obviously the work of one who has sat where they sit and entered into their experiences with sympathy and understanding. Dr. Woodyard deals frankly and convincingly with present day issues, such as abortion, racism, violence, and open marriage. He is a perceptive observer of the human scene who relates it to the New Testament and makes that ancient book come alive. This is a book for our times, eminently readable and well illustrated from contemporary writers and events. It abounds in striking sentences, such as the following: "It is not the task of the Christian in society to sprinkle holy water on the *status quo*." "There is nothing you can do to a truth that comes wrapped up in a lie." "We must always be open to new winds of the spirit as well as to the possibility that they may be hot air." "Going through the motions without emotion is our hang up." "Nothing is more important than the willingness to be afflicted with yourself." Two chapters that made a particular appeal to this reviewer were those on "The Recycling of Jesus" and "All the Lonely People." This book is commended to ministers and laymen alike. It will provide inspiration and illumination and provoke both thought and action.

JOHN BISHOP

Blaise Pascal: The Genius of His Thought, by Roger Hazelton. Westminster Press, Philadelphia, Pa., 1974. Pp. 218. \$7.50.

Roger Hazelton, Abbot Professor of Christian Theology at Andover Newton Theological School, states two reasons for writing this book. The first is that there are few books in English that seek to understand the meaning and bearing of Pascal's whole thought. The second is Pascal's universality of outlook and appeal. Pascal asks the question, "What is a man in the infinite?", and answers by saying, "Man is not made but for infinity." To him infinity and humanity are mysteriously linked and complementary to one another. This is the thesis of this book which places Pascal and his thought close to the center of our contemporary searching and striving.

The first chapter deals with the individual and gives an outline of Pascal's brief but crowded life and reveals his diverse talents. All his life he had an insatiable curiosity and an imperious need for truth. His father, who was responsible for his education, gave his son a lifelong love of learning. What makes Pascal so exceptional, according to Hazleton, is his representativeness, his universality as a man and as a thinker. The second chapter deals with Pascal as scientist. He was an inventor, engineer, experimental physicist and mathematician. His scientific mentality was, says Hazleton, "an inquisitive impatience combined with independent judgment and issuing in cogently reasoned demonstrations." The author shows how the man of science and the man of God are made one whole man in Pascal, reinforcing each other. The third chapter treats Pascal as a humanist by means of a study of his *Pensées*, that unfinished book which expresses with sublimity unequaled in literature the fundamental facts about life which we all know but often forget.

As Hazleton says, the thrust of its approach as well as the source of the enduring appeal of the *Pensées* lies in Pascal's portrayal of what human being means. The writer gives us a valuable summary of Pascal's writing about "man," writing which "has such lasting freshness, poignancy and surprise in it because it has a rare quality of existential communication." He deals with the deceiving powers, *puissances trompeuses*, to which man is in bondage, namely, imagination, custom and self-love. "The heart is where man lives though it may not be where man is most at home" (p. 100). Pascal's writing on man is marked by that biblical meaning of the heart as the personal center of awareness and response.

The fourth chapter is entitled, "The Believer," and is concerned with the problem of the relation of faith to reason. There are two lines in a hymn of Isaac Watts on the Trinity which seems to me to sum up Pascal's position on this subject.

Where reason fails with all her powers,
There faith prevails and love adores.

Pascal's thought of God's hiddenness is dealt with very lucidly, and then the Jesuit-Jansenist controversy, Pascal's thoughts on the meaning of Christ, and his religious experience. Hazleton rightly says: "Pascal continues to evade

every effort to make him into a Catholic deviate, a Bible-believing crypto-Protestant, an unstable compound of credulity and sophistication, or an advance scout of contemporary existentialism" (p. 140).

The fifth chapter deals with Pascal the artist and looks closely at the craftsmanship of the *Pensées* and the Provincial letters. It shows how he combines image and rhythm, and uses scientific methods and models in his writing. It indicates his debt to Montaigne, the Bible, and St. Augustine. The final chapter is on the philosopher. According to Jacques Chevalier, Pascal may be considered a great philosopher because he concerned himself with the questions which a man puts to himself when he is face to face with death. Hazleton outlines the credentials Pascal could offer to prove that he was a philosopher, his realism, exploring first and explaining afterwards, his painstaking search for lucidity, and his constant turning from the pro to the con. Pascal is a Christian philosopher because his thought was deeply informed and structured by adherence to the Christian faith.

The author's conclusion is that Pascal is a universal man, "not in the sense that he says everything that needs to be said or catches up into his person and work the full substance of what human being means, but in the more significant sense that he continues to be a force to be reckoned with and a resource to be relied on" (p. 201). There are many quotations from Pascal's writings and references to other scholarly studies about him. This is a most illuminating book, which demands and deserves careful study. The reading of it will lead to an exciting encounter with this man whose life and thought provide a meeting place where men of evangelical earnestness, whether Catholic or Protestant, may nourish their souls at the central spring of the Christian religion.

JOHN BISHOP

The Future of the American Past: A study Course on American Values, by Earl H. Brill (A Crossroad Book). The Seabury Press, New York, N.Y., 1974. Pp. 96. \$2.95 (paper).

Are you looking for a little book to use as the basis of a bicentennial study group? If you are, this book might fill the bill perfectly.

It has six chapters: I. "Christian and American: The Interpenetration of Religion and Culture"; II. "On Pilgrimage: The American Quest"; III. "The Mission of America"; IV. "Freedom Then and Now"; V. "Equality: Inclusion, Opportunity, Diversity"; and VI. "Meeting the Mystery of Grace."

The book is not really focussed on history. It deals much more with the contemporary situation. The one real exception to this is Chapter III.

Each chapter concludes with a brief discussion of suggested readings. One or two of the readings would probably be too much for most laymen: Ahlstrom's great *A Religious History of the American People* is too long; and H. Richard Niebuhr's *Christ and Culture* is too difficult. But in general the suggested readings are very helpful.

The book closes with eighteen pages of Session Plans. It is set for seven meetings: preliminary session, and six, one on each chapter, to follow. This feature would make it highly appropriate for a study course during Lent, 1976.

ROBERT S. BEAMAN

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The Sexual Revolution, by J. Rinzema (Trans. from the Dutch by Lewis G. Smedes). William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1974. Pp. 107. \$2.45.

The author is pastor of the Reformed Church of Leeuwarden, The Netherlands, so that this small book reflects the problems of morality and possible answers with which a parish minister must grapple.

He introduces us to the situation by stating, "If we know how things got to be the way they are, we may be able to better to make judgments about the way things ought to be." His analysis of the revolution is predicated upon the proposition that the sexual defiance of past standards is part of a very broad process of change in the whole society.

He lists seven areas that have changed radically since 1945: 1) responsible parenthood, or family planning birth control, 2) easier divorce, 3) legalization of abortion, 4) liberation of the homosexual, 5) permis-

sion of pornography, 6) extramarital sex, and 7) the rise of communes.

The large question is, how did it come about? In other words, it is far easier to recognize how it all happened than it is to know how it will all turn out. He poses two questions about the revolution. "Must Christians condemn the sexual revolution?" He answers this query rather succinctly by stating that the Church unwittingly has encouraged the revolution by its rigid posture. In the second place, "Can Christians hope to influence the movement?" His reply is a dismal one, "For the mainline issues, the Church has lost its power to enforce morality, but he does soften this judgment by contending that a Christian must adhere to Christian standards even though the Christian community will always be a minority group.

Rinzema traces the moral revolution, which is the basis for the sexual revolution, from René Descartes' philosophy, which makes man the measure of all things; through Karl Marx, who makes society the measure of all things; to Friedrich Nietzsche who developed the idea that moral concepts are devised by man for his own purpose; to Sigmund Freud who has since lost much of his first impact because of criticisms from Fromm and others; and finally to Sarte who believes that "man owes responsibility only to himself."

The conclusion of Rinzema is clear, namely that the moral revolution is basically theological which makes man the judge of what is right or wrong for him, and not the Christian concepts which makes God the source of authority.

This philosophy of man, the measure of all things, has affected all of society and has produced marked results in the realm of sex. Premarital sex has become common, toleration of homosexuality and pornography have been relaxed, the young are more open about sex, births out of marriage and venereal disease have increased substantially, and infidelity in marriage is widespread so that some call adultery open marriage.

What can the Church do about the revolution? It is well to recognize, states Rinzema, that many evils came upon civilization in "spite of the proclamation of the biblical message." This makes it plain that all the blame cannot be laid to the Church. Some of the cause lay with the mixture of Christianity with Greek philosophy, which postu-

lates that there is a struggle between good and evil, or spirit and matter, the spirit and the body. Animals have bodies as man does, what makes man different is because he can think and is a rational being. Man must control his lower instincts, which come from the body, and let reason control him. Hence you have the partial explanation of celibacy which supports the anti-sex tradition. This tradition affected Augustine as seen from his *Confessions* and his theological works. Thus sex, even in marriage, is a sin but a forgivable one.

The Victorian age was a "massive suppression of sex impulses." To some extent this attitude was carried on by the Puritans and the revival movements. If the Church is to have something worth saying to the sexual revolution it must not come on as anti-sex and anti-passion.

The sexual revolution has not been all bad because "along with psychological insights it has helped us to get a better insight into human behavior, and helped us be free to resolve conflicts that sexual inhibitions kept us from dealing with before." If we are to meet the crisis, we must change social structures, the self-image or the frustration neurosis, and experience a renewal of religion. All these are essential for the improvement of society.

He announces three principles in the Bible which should govern the moral life: 1) the expectation of the Kingdom of God, rules of the future coming Kingdom applied to the present situation, 2) the person and work of Jesus Christ, what would Jesus do or think, and 3) the second table of the decalogue. The Bible gives us principles which we must work out in each situation.

On the whole, Rinzema's treatise follows the historic Christian position, but there is one area where he differs, namely in homosexuality. He cites the passages of the Old Testament (Deuteronomy 23:17, 18:1; I Kings 14:24; Genesis 19:5; Judges 19:22; and Leviticus 18:22, 20:13) as well as the New Testament (Romans 1:26; I Corinthians 6:10; and I Timothy 1:10).

In all of these, his contention is that the Bible is not dealing with confirmed homosexuals but with a whole decadent society in which heterosexuals are engaged in homosexual acts. He concludes that the Christian community must develop a morality for the homosexual "in consultation with homosexual

people." "And as there are rules for the relationships between married people, we believe that society must both create room for, and find rules, by which homosexual people can live together in permanent relationships."

We find this book down-to-earth, provocative, and we commend it as a very fine basis for discussion groups among young and old.

EDWIN H. RIAN

Instant Analysis, by Forrest Boyd. John Knox Press, Atlanta, Ga., 1974. Pp. 159. \$6.50.

This small volume is a refreshing exposition of news reporting for a number of reasons: 1) it is written by a veteran White House correspondent, for the Mutual Broadcasting System, of thirty years experience throughout five presidential terms, and trips around the world with Presidents Johnson and Nixon, 2) it faces squarely the moral issues which confront the press as well as officials, and 3) it questions the philosophic meaning of it all for society and the individual.

The conscientious correspondent, in Washington and in other centers of communication, often wonders about the truthfulness of what is being said by an official. Boyd concludes, even after the last two years of Watergate, that "truth is elusive, truth is painful, truth is liberating, truth is eternal." In other words, truth is not always a black and white matter, too many factors compound the answer.

He raises the philosophic question, "Is it ever right to lie?" He answers his own question by asserting with Stefan Heyam in his novel, *The King David Report*, where Solomon's scribes advised to "tell it (the truth) with discretion." By that Boyd means that an official in telling the truth "should always be sure it is in a way that preserves his believability."

Boyd's answer to this question brings to mind Rahab and her hiding of the two spies. The account in Joshua does not condemn her false answer nor her acceptance of the promise and fulfillment of saving her family as a reward. When then is falsehood justifiable?

The chapter on, *Forgive Us Our Press Passes*, is amazing. He actually lists at least thirteen sins of the press: 1) the "hard lead," the first sentence of a news story, 2) the

"overnighter," a story filed the night before the story appears in the paper, 3) some reporters have an ax to grind, 4) lack of balance in the selection of news, 5) the emphasis in pictures, 6) competition, 7) scooping, 8) the deadline, 9) vindictiveness, 10) limited knowledge, 11) the wire service syndrome, 12) news selection, and 13) the spirit of unreasonableness. He concludes by "I can only say I am sorry for these shortcomings."

I list these because it seems unusual for many correspondents regard themselves as less than pundits.

The chapter on, *Presidents, Preachers, and the Press*, might be enlightening to readers of *The Princeton Seminary Bulletin*.

Boyd sympathizes to some extent with President Nixon's decision to have religious services in the White House and for these reasons: 1) the unmanageable crowds at a church, 2) the public fuss often ruins the spirit of worship, 3) the press sometimes makes itself obnoxious, 4) the ministers are besieged by favor seekers, and troubled in choosing the right topic.

Boyd in the end seems to agree with the Reverend John A. Huffman, Jr., who was minister of the Presbyterian Church at Key Biscayne, Florida, which President Nixon attended often. In January, 1973, one week after Nixon's second inaugural ceremony, he attended the Presbyterian Church at Key Biscayne which was also the Sunday for the celebration of the national day of prayer which President Nixon had proclaimed. The networks televised the service. Mr. Huffman choose as his text Acts 26:28-29. It is the story of Paul's defense before King Agrippa. Paul declared his faith in the resurrected Christ. Agrippa's answer was, "Almost thou persuadest me to be a Christian." Boyd comments that, "The general tone of the news stories was that Mr. Huffman had warned Nixon he should quit pretending to be a Christian, repent of his Watergate sins, and be a real Christian." Mr. Huffman denied that he had the President and Watergate in mind. After the furor subsided Boyd interviewed Mr. Huffman and received this answer as his conclusion about church attendance by Presidents, "I think the answer, really, is for a President to establish a pattern of public church attendance, in which he is willing to

expose himself to some of the potential, inevitable misunderstandings and live through it and ride it out."

There are other chapters of much interest. However, the last one, *What Does It All Mean?* is unique in a book by a White House correspondent and deserves special attention.

In this chapter Boyd becomes philosophical, and at times, asks questions about the deeper meaning of where we as a nation are heading. In fact, he states, "We have lost a sense of meaning" "We lost our identity."

This loss of meaning, Boyd contends, led people to seek solutions. Some have tried existentialism making *now*, "the only time capable of having any meaning." Hence young people have gone all out to enjoy the *now*. But the young people learned that this was a foggy dream. They learned that man-made goals "serve only a limited purpose." Man must seek ultimate goals. Such a goal should include "to count, to stand for something," and to have a sense of mission.

In the second place, Boyd maintains that "we have lost our way." We, as a nation and as individuals must regain a sense of direction. He quotes Dr. Kissinger as saying, "We've debunked the system for years. We took the clock apart, and now we don't know how to put it back together." Boyd interprets Dr. Kissinger as saying that "professors, and other leaders, removed the traditional landmarks and put nothing in their place."

We are also, states Boyd, sorting out our values and priorities. "The real problems, as I see them, are the ones that deal with morality and human behavior." What we need most is to rediscover faith and truth in the right things, "a reference point for what is true." "Our society is in its present condition not because of what people of low morals did, but because of what people of high morality did not do."

What then is the answer, he asks; is it love, awareness, God or truth. It is probably all of these but they must be implemented by people of integrity. He merely claims to have analyzed the problem and to suggest a starting place.

We conclude as we began, with the assertion that this is a refreshing book from a White House correspondent and a keen analy-

sis rather than an instant analysis of our predicament.

EDWIN H. RIAN

Belief in the New Testament, by Rudolf Schnackenburg. Paulist Press, Paramus, N.J., 1974. Pp. 118. \$1.45 (paper).

Published originally in Germany under the title *Glaubensimpulse aus dem Neuen Testament* (Patmos-Verlag, Düsseldorf, 1973), this slim volume contributes to a further introduction of Rudolf Schnackenburg to English readers. Already his major commentary on the Gospel of John (Herder and Herder, 1968) had established his reputation favorably among preachers and other biblical interpreters. Here is a collection of some twenty short reflections and meditations on various biblical pericopes. None of them is a complete or wide ranging treatment of a particular theme; yet all of them are marked by perceptive insights of an uncommonly fresh quality. These can be read as devotional material or as a commentary accompanying exegetical exploration of the scripture passages the author has chosen.

To quote a few samples of Schackenburg's thinking and cogent expression is in order: "To a belief that is strong enough, nothing is out of reach" (p. 2). "All genuine Christian authority is exercised with the sole aim of making disciples of men and of carrying on God's work in the service of mankind" (p. 55). "[The Resurrection] is not a myth about a dying and rising god; it concerns the man Jesus who lived with us like any other man, but who also lived for us, even to the fearful death on the Cross. Every myth shatters on his suffering and dying" (p. 78). "At the first Christian Pentecost, the Holy Spirit chose a small group and set them on fire, and from that came a huge movement in which at least a few will never let the Spirit of Jesus go unheard" (p. 84). "What we see happening in the Church today seems to me to be a dose of salts from God's Spirit" (p. 88). A whole range of questions about the person and ministry of Jesus comes under this author's review in the course of these pages and any one discussion is not without a fresh illumination of some biblical text.

DONALD MACLEOD

The Twelve Apostles, by Ronald Brownrigg. Macmillan Publishing Co., Inc., New York, N.Y., 1974. Pp. 248. \$12.95.

The rector of a parish in Surrey, England, has written and published a rich and handsome volume which anyone will appreciate to own and everyone will recognize as a real contribution to fine workmanship, scholarly research, and elegant publishing. Ronald Brownrigg, a member of the Middle East Advisory Committee of the British Council of Churches, now serving as a parish priest, has undertaken through art, biblical history, and legendary materials to take an intimate look at the twelve men who followed Jesus. The book is magnificently illustrated from photographs, masterpieces of art, and maps and is divided into three sections: I. The Messianic Community; II. The members; and III. The Apostolic Community. The author's purpose in the commentary is to focus upon "the fortunes of each member of the Twelve, to sketch in each individual's character so far as the canonical and apocryphal New Testament material and early ecclesiastical histories would seem to reveal it." His method he describes as follows: "All that can be done with honesty is to record the geographical progress of the Gospel, to note which apostle has been patron saint and inspiration to the Christian community in a particular part of the world, and to present their fascinating but fanciful traditions" (p. 12).

The book embraces surveys of historical and cultural conditions and trends and accompanies the research and commentary with reproductions of photographs and of the great masterpieces of Christian art, the works of Giotto, Bloch, de Dreyer, Preti, Reni, Raphael, Angelico, Michaelangelo, and many others.

This volume can be an exciting accession to the special book section of one's personal library or would make a gift long to be cherished by any fortunate recipient.

DONALD MACLEOD

Banquets and Beggars, by W. A. Poovey. Augsburg Publishing House, Minneapolis, Minn., 1974. Pp. 128. \$2.95 (paper).

For any preacher or leader in Christian Education who is interested in fresh approaches to worship and religious drama, W. A. Poovey is both a respectable resource person and a responsible guide. For some years, Dr. Poovey, who is professor of preaching at Wartburg Seminary in Dubuque, Iowa, has given us a steady flow of thoughtful material in sermons, chancel dramas, and particularly through combinations of several media used in worship settings. In *Banquets & Beggars* we have dramas and mediations based upon six of Jesus' parables. The plays emphasize some aspect of the parables but attempt chiefly to reset the story in a modern context or format. The series follows the seasons of Advent, Christmas, and Epiphany, but with adaptation they can be presented at any season of the church year. The accompanying meditations suggest a possible perspective on each parable, but the author expects the approach to be simply suggestive and not a mandatory interpretation. Those who are familiar with Poovey's *Six Faces of Lent* will welcome this new accession to our resource list in worship.

DONALD MACLEOD

The Christian Year (A Complete Guide to the Seasons of the Christian Year). G. & C. Merriam Co., Springfield, Mass., 1974. Pp. 256. \$15.00.

The purpose of this book, *The Christian Calendar*, is to present a comprehensive record which can be followed devotionally by Christians of all denominations or historically by those who wish for deeper insight into the rituals which have been a central part of the lives of millions for nearly two thousand years." The co-authors, the Reverend L. W. Cowie, senior lecturer in history at Whitemeads College, London, and John S. Gummer, a former member of the British Parliament, have produced a volume combining history, art, theology, and liturgy in a superb fashion. The material is divided into two parts: I. The Year of Our Lord; and II. The Year of the Saints. The authors go through the seasons and festivals of the Christian Year and present the basic historical and theological significance of each of them. These are accompanied by reprints of the masterpieces of

Christian art through the ages, adequately identified and explained. With the contemporary interest in new lectionaries and forms of worship, this scholarly and beautifully illustrated volume will do much to remind and inform us of the common rock from which our many traditions have been hewn.

DONALD MACLEOD

Eating and Drinking with Jesus. An Ethical and Biblical Inquiry, by Arthur C. Cochrane. The Westminster Press, Philadelphia, Pa., 1974. Pp. 208. \$9.00.

This short volume of three chapters and two appendices makes heavy going for the reader. It is really two books with no necessary connection, consisting first of the chapters, and secondly, of the appendices.

The three chapters try to answer the questions why, what and how men may eat and drink with Jesus. Now it is likely that none of these questions has ever occurred to you, or at least not with any urgency. The attempt to give answers, however, has provided the author occasion for many interesting exegetical insights and instructive observations on the life under grace.

In the appendices, on the other hand, Dr. Cochrane attacks the understanding of the preaching of the Word and ministry of the sacraments as "means of grace" (pp. 128, 147, 149). The central thrust seems to be a desire to deny that man has any agency in the process of salvation. Dr. Cochrane thus justly objects to the notion that clergymen control and dispense the grace of God and that Christ is otherwise absent from, and inactive in, the world. Karl Barth is quoted to the effect that Jesus Christ is the one sacrament beside which there is "in the strict and proper sense, no other," or again, no other "of the same rank" (p. 152). Dr. Cochrane, however, eliminates the qualifications "of the same rank" and "in the strict and proper sense." He is so anxious not to derogate from God's sovereign freedom that he denies God the sovereign freedom to use "means of grace" as instruments and vehicles of the one fundamental means of grace in Jesus Christ. For him the work of the Spirit must always be "immediate" (p. 154), individualized and miraculous.

"One thing is certain: the Spirit is given by Jesus directly and immediately. It is never

mediated by any visible or audible elements. There are no channels or means by which the Spirit is conveyed. It is given quite independently of the church's ministry, though it creates that ministry" (p. 37).

Most of the time one gains the impression that for the author the normal situation of Christian worship is that Christians assemble to bear testimony to grace received and Presence recognized somewhere else, at some other time, and one by one. But at least on occasion he seems to admit that "Jesus is specially present with his congregation by the Spirit" for the preservation and salvation of his people (p. 63). Evidently the Spirit sometimes makes authentic witnessing in the church fruitful—too often for Dr. Cochrane, presumably, who apparently would prefer that men be saved independently of the church.

In the interest of this contention Dr. Cochrane is ready to take on not only the authoritative standards and confessions of the Reformed churches, but the teaching and practice of every other major Christian body, Protestant, Roman Catholic, and Orthodox back to the first century. "At least from the time of Ignatius and Justin Martyr down to the present" he admits, "there has persisted a belief in the *mysterion* or *sacramentum* of eating and drinking Christ's body and blood" (p. 57). But this testimony can be set aside by reviving the old speculation of the Religionsgeschichtliche Schule about the influence of the mystery religions. Sacramentalism, he tells us, is "a view that arose in the first centuries of the church under the influence of the Greek Mystery religions. It is a relic of pagan animism, magic and superstition which has no place in the New Testament and should be given no place in the Church" (p. 148).

It cannot be denied that history has seen many abuses of the means of grace, especially the Lord's Supper. Magical and superstitious ideas and practices have too often attached themselves to it, and it has been abused as a device for social control by ecclesiastical authorities. But it does not seem to be good history or constructive theology to define the Eucharist by these abuses. Why is it not enough to make clear that the Spirit is neither limited to nor bound by the means of grace, but may properly be expected and asked to bless them?

Dr. Cochrane does not seem to be entirely consistent with his admittedly eccentric specu-

lative perspective. He seems to exempt the Bible from his strictures against means of grace. One would think he should treat the Bible on the analogy of the preaching of the Word, as a vehicle or means of communication of the Incarnate Word. One would suppose that for Dr. Cochrane the composition of Scripture must have been the "ethical" response of men to the Christ, and that God's redemption of man is unrelated to anything done either by the church or by the authors of Scripture. But in fact, for reasons not clear to this reader, Dr. Cochrane does not follow this logic. He treats the Bible as a "means of grace" and for some reason is not troubled by this qualification of the exclusive saving mediatorship of Jesus Christ. But then why is not the preaching of the Gospel a means of grace? Why not the Eucharist?

Dr. Cochrane's use of Scripture, indeed, may make some readers uncomfortable. Thus we are advised that the injunction against eating meat with blood in it is still binding on Christians (p. 56). (It defeats this reader to understand why the eating of blood sausage is more of an attack on the "sanctity of life" than the consumption of liver sausage or kidney stew.) But we may, if we prefer, substitute grape juice for wine and we are not to practice footwashing "because it is not a custom in our Western culture" (p. 98). The widespread scholarly opinion that we have at least two distinguishable traditions of the Lord's Supper in our earliest reports is disposed of by some rather muscular exegesis (e.g., p. 138 f.). It is the impression of this reader that on a range of issues the Bible and the sources of early church history are less tidy than Dr. Cochrane makes them out to be, and that some issues he has solved to his satisfaction may have to be left open by a more judicious historian.

The "most necessary reform" in the practice of the Lord's Supper which is commended in the present work is a revival of the agape or love-feast as a weekly charity supper of the congregation (pp. 40, 53, 74 f., 78, 83) instead of the Lord's Supper as currently practiced. Appeal is made to the model of the lunches of the American service clubs, but there is to be a special emphasis on securing the presence of the poor and needy, "hungry unbaptized children" (p. 174), "Communists, atheists, skeptics, scoffers and adherents of other religions" (p. 91), to share food and, if

they will stand for it, the good news about Jesus, democracy and socialism (p. 100). Did not Jesus eat and drink with publicans and sinners?

There seems to be a touch of sectarian arrogance in this proposal to set aside the central act of Christian worship since the days of Ignatius and Justin and to replace it with this charity meal. One can scarcely fault the notion of church suppers, although if they are really to cope with hunger, they must be daily, as in Acts 2, rather than weekly. (We can't keep those hungry unbaptized children waiting from Sunday to Sunday.) And in our town we'll have trouble finding enough communists. Perhaps if several congregations co-operate we can share one or two communists and keep them full of chicken à la king and peas. But my suspicion is that any serious attempt to pursue this proposal will end up where the weekly agape meal ended in the early church. Dr. Cochrane's proposal of "soft drinks" is calculated to reduce the difficulties alluded to in I Corinthians II:21 where "each goes ahead with his own meal, and one is

hungry and another is drunk," but there is going to be a problem with the discernment of the Lord's Body among the skeptics, scoffers and adherents of other religions. There is much to be said for hot-lunch programs run by churches, but neither as a substitute for nor in combination with the communion of the Lord's Supper. The ethical and social dimensions of the Eucharist need greater emphasis than they usually receive, but there are several more promising ways of expressing them.

There is a wealth of valuable and helpful insight and suggestion in this brief but packed argument, for which readers should be grateful. This review has not recognized these contributions adequately, because it seemed important to identify and discuss the central theoretical argument and the practical proposal. If these have been misunderstood, perhaps this reaction will help to clarify matters further. If they have been understood correctly, then we may trust that the church will have the good judgment to reject them.

JAMES H. NICHOLS

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 Yale University Press, 92A Yale Station, New Haven, Conn. 06520

Book Notes

by DONALD MACLEOD

THIELICKE, Helmut, *African Diary*. Word Books, Inc., Waco, Texas, 1974. Pp. 213. \$6.95.

Readers in the religious world who have become familiar with Professor Thielicke of Hamburg as a writer of books on theology, Christian ethics, and preaching will be surprised (and delighted) to discover another facet of his nature, namely "Thielicke on safari." The opening up of Africa is in slow but steady progress and its vast resources of nature and people may well be the focus of interest and exploration during the coming century. This book is a diary of day to day events recorded by Dr. Thielicke during a sabbatical leave from the lecture halls at the University of Hamburg and on a sea voyage around the Dark Continent with occasional excursions into the interior. A very perceptive account and a very human story!

HESBURGH, Theodore M., *The Humane Imperative*. Yale University Press, New Haven, Conn., 1974. Pp. 115. \$5.95.

With a sub-title, "A Challenge for the Year 2000," Theodore M. Hesburgh, President of the University of Notre Dame, delivered the Dwight Harrington Terry Lectures at Yale University in April 1974. This series of seven lectures takes into account the mood of our age with its attitudes of cynicism, hopelessness, and *laissez-faire* everywhere. But the author does not leave the matter there or remain there himself. He is active in the vanguard with an agenda of hope and under the conviction that belief and action can bring about a better world. His aim for the new century is a broad and fresh definition of what it means to be a person in this world and to make this the rightful inheritance of all within the context of a unified world. Kingman Brewster, Jr., President of Yale, commenting on Father Hesburgh's lectures, said: "At a time of lowered expectations, it is good that there are voices of hope, sea-

sioned by experience, still capable of believing that we can fashion a better world. When that belief is vindicated by history and sustained by faith, it helps to strengthen and reinvigorate us all."

HOWE, Reuel L., *How to Stay Younger While Growing Older*. Word Books, Inc., Waco, Texas, 1974. Pp. 168. \$5.95.

The founder of The Institute for Advanced Pastoral Studies, Bloomfield Hills, Michigan, Reuel L. Howe, is a clergyman, pastoral counsellor, educator, and the author of eight books, including his well-known *Miracle of Dialogue*. Now in retirement, Dr. Howe writes a book on "aging for all ages" in which he makes clear that "aging is not a matter of years, but of attitude. It is relative. It has to do with how alert we are, how we feel, act, and think." A wide reader, a firm counsellor, a no-nonsense practitioner, the author of this book has much to tell those of us who have not yet mastered the art of "learning to love growing older."

McFARLAN, Donald M., *Who and What and Where in the Bible*. John Knox Press, Atlanta, Ga., 1974. Pp. 199. \$3.45 (paper).

With a Foreword by Professor William Barclay, this book is a reprint of an earlier Scottish edition by Backie & Son Ltd., Glasgow. The author has produced a very handy and useful reference book in a dictionary format where he sets down "as plainly as possible the essential facts about people and places of the Bible from Aaron to Zion." For students in classes in biblical literature, for the church school teacher, and for the general reader of the Bible, these definitions, explanatory note, and name studies are of great practical value. Dr. Barclay comments: "Dr. McFarlan is thoroughly conversant with the latest biblical work and he supplies all the

references needed for checking his information should the reader wish to do so."

ROWE, Trevor, *Queen's Sermons*. Epworth Press, London, England, 1973. Pp. 100. 50p (paper).

Here is a collection of sermons preached in the Queen's College, Birmingham, England, and edited by the Reverend Trevor Rowe, a member of the faculty. A prefatory essay, "What Is Preaching?", by John S. Habgood, Bishop of Durham, sets the tone for what follows. Speaking for the local situation, the editor says, "[At Queen's] we find that a sermon can still have the power to bring alive in people something by which the preacher himself lives." These nineteen sermons by members of the faculty at Queen's and a few others are concise, thoughtful, and feature real biblical and theological substance. They make useful and rewarding reading.

LISTON, Arthur, *The Choice Is Yours*. Epworth Press, London, England, 1972. Pp. 125. 80p (paper).

For twelve years Arthur R. Liston has been minister at Horfield Baptist Church, Bristol. His congregation is the largest in the Baptist Union of England and Wales and its program has been distinguished for front rank preaching and for services to its community. In this paperback Liston gives us fifteen sermons of unusual freshness and of splendid literary quality. He is a textual-topical preacher who is able to encapsulate the central thrust of his text in the contemporary idiom and use it in the form of redemptive principles for living. This book makes excellent devotional reading as well as presenting some commendable models of Christocentric preaching.

CLAYPOOL, John, *Tracks of a Fellow Struggler*. Word Books, Inc., Waco, Texas, 1974. Pp. 104. \$3.95.

Wayne Oates, who writes the Foreword for this book, said, "Preaching for John Claypool is the disciplined confession of the preacher of his and his people's travail and celebration in conversation with God on a face-to-face basis—questions, complaints, agonies, ecstasies, and

all" (p. 9). These chapters are in essence pulpit messages Dr. Claypool gave before his Louisville congregation when his ten-year-old daughter was dying of leukemia. The reader of these pages is privileged to draw the curtain slightly and look in not only upon the trauma of fellow Christians struggling with the agonizing WHY of human suffering, but with a sense of awe and gratitude over the victory the New Testament faith engenders and sustains. This is a book to be read by persons who experience grief and to be shared with those who have not known the source of real relief.

SCHELL, Lloyd G., *Under Six Flags: Sermons from Old First Pulpit*, Vol. I, 1972; *Her Walls Stand: Sermons from Old First Pulpit*, Vol. II, 1974. North River Press (Copies available: Old First Church, 820 Broad Street, Newark, N.J. 07102).

Since 1969, Lloyd G. Schell has been minister of the Old First Church, Newark, New Jersey, one of the oldest congregations in America, founded in 1666. Here in each of two paperback volumes Dr. Schell publishes eighteen sermons (36 altogether) which were given before his Newark congregation. These chapters are the product of the thinking and devotion of one who believes in preaching and its efficacy for human betterment in an age of controversial and contrasting panaceas. These pages reflect honest exegesis, artful use of illustration, and competent thinking upon the issues of time and the promises of eternity.

HUNTER, A. M., *Taking the Christian View*. John Knox Press, Atlanta, Ga., 1974. Pp. 84. \$1.95. (paper).

Recently Professor A. M. Hunter, a household name in the field of biblical studies in Britain and America, retired from the faculty of the University of Aberdeen, Scotland. His legacy to us in the area of New Testament scholarship is very considerable; however, he has taken time to write helpful monographs in the general area of Christian faith and belief. His most recent essay discusses the interaction of two worlds—the world around us and the bigger, unseen world of Christian

faith. He brings this concept into closer human range as he explores its implications for prayer, commitment, life after death, worship, and so forth. Written in a clear style, this slim volume deserves careful reading.

SIMONSON, Harold, *Jonathan Edwards: Theologian of the Heart*. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1974. Pp. 174. \$6.50.

The name of Jonathan Edwards is associated inseparably with the Great Awakening, the religious revival which swept through colonial America, 1734-35. His broader role, however, embraced the life of a profound and sensitive theologian. This new study, by Professor Simonson of the Department of English at the University of Washington, is based on the assumption that the influence of Calvin, Augustine, and the Scriptures upon Edwards was greater than John Locke who is considered usually as the progenitor of Edwards' thought. This volume does not make popular reading, but a careful study of its pages will repay grateful dividends.

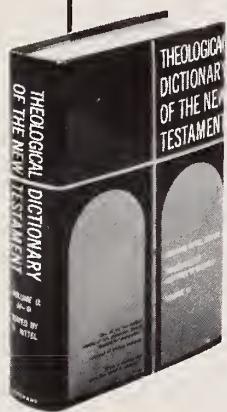
JEWETT, Paul K., *The Lord's Day*. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1971. Pp. 174. \$2.95 (paper).

In 1968, Willy Rordorf's *Der Sonntag* appeared in English translation (Westminster Press) under the simple title, *Sunday*. It is

a large and scholarly work (335 pp.) and will serve for years to come as one of the most definitive monographs available. Paul Jewett, a member of the faculty at Fuller Theological Seminary, has written a shorter essay on the same subject with a high level of scholarship, maintained throughout. Jewett has done his homework well and has appropriated into his own competent scholarship in short compass a great deal of the fruits of careful research. This is a handy book which should serve as a resource volume for study groups. It is at the same time a respectable contribution to the growing bibliography on this subject.

WALLIS, Charles L. (ed.), *The Ministers Manual* (Doran's). Harper & Row, Publishers, New York, N.Y., 1974. Pp. 280. \$5.95.

Now in its fiftieth year, *The Ministers Manual* is one of the oldest and better edited resource books of its kind in America. Begun originally by George H. Doran Company, this annual has had only three editors: G. B. F. Hallock, a Presbyterian minister (1926-1958), M. K. W. Heicher, a Congregationalist (1943-1968), and presently Charles L. Wallis, a Baptist, who is head of the English department at Keuka College, minister of the Keuka Park Church, and editor of *The New Pulpit Digest*. Preachers who use these resources discerningly and discriminately will make their own materials more suggestive and clothe with interest what may have become prosaic and commonplace.



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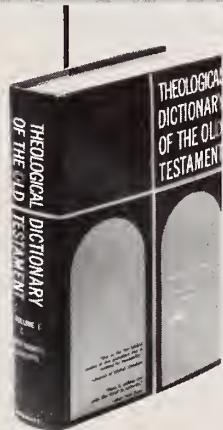
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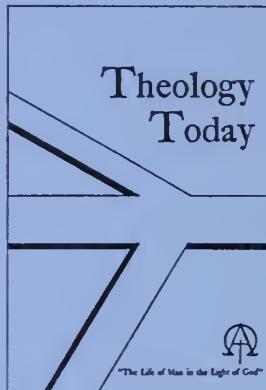
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